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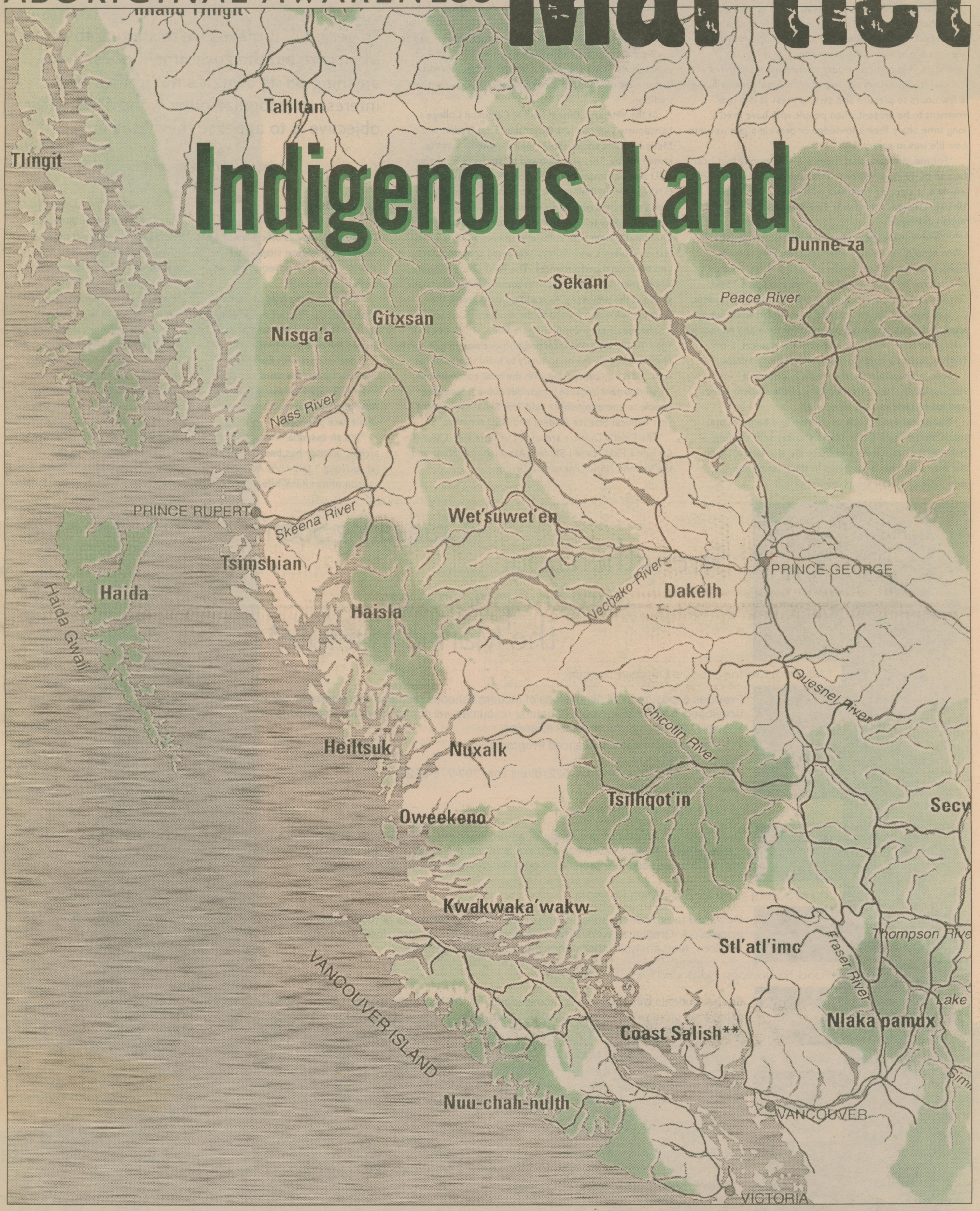
FEBRUARY 8, 2001 [53.22]

Martlet

ABORIGINAL AWARENESS

Indigenous Land



A rough mapping of the indigenous peoples who live in this area.

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Elders dinners: a tradition away from home

by Karen Olson

An important element of First Nations life is carried out each month when the Native Student Union (NSU) serves and eats dinner with local elders.

Preparing food and serving it to elders is a tradition in most Aboriginal societies as a gesture of respect and admiration. They are honoured at every opportunity and are urged to speak at the gathering.

UVic's First Nations students are participating in a cultural tradition that encompasses more than sacrificing a few hours to prepare and serve a meal. It is a rare moment to be present when people who have lived a long time share their knowledge or provide a glimpse into how life was in earlier days.

"For me, it means that there is a community that I can be part of. Being a visitor to this territory and away from my own, it's good to connect with elders here," said William George, a third-year Fine Arts student and the NSU Firekeeper.

"Their knowledge is shared in subtle teachings that often echo during times when that teaching is most needed. When I sit with elders during a feast, I not only nourish my body but I feed my mind and spirit," said Gordon DeFrane, a second-year UVic philosophy student.

Traditional lifestyles are hard to maintain when school, work and class schedules compete for time and energy. In taking the time to be involved with the dinners, First Nation students continue to practice their tradition.

Food preparation for the meals is a student responsibility shared by members of the student union and led by DeFrane, a trained chef.

Traditional foods such as salmon and bannock are usual fare, though foods such as turkey with stuffing, baked ham, vegetables and fruits are also served. With the high incidents of diabetes in the First Nation population, healthy foods are important.

Each group involved takes an alternate month to cook and serve a meal. The NSU buys groceries and their volunteers prepare the food. Students who have contributed their cooking agree that it is stressful knowing the food they are preparing is for the elders.

"When I cook for elders, I've learned to prepare those dishes that I do best," said DeFrane.

The students find every dinner memorable as over 100 people gather to eat and visit one another. First Nation elders from local bands and those who have retired to Victoria are invited through personal contact – another tradition.

At the Veteran's Dinner held at Camosun College's Lansdowne Campus last November, First Nation and Métis veterans spoke about their experiences in the armed forces. This was followed by students from the NSU and Camosun's First Nation Student Association (FNSA) voicing their appreciation and recalling their own family members who had served this country.

Poetry, story telling, drums and songs imbued the Christmas dinner with cultural elements as UVic's First Nation students and visitors presented contemporary and traditional performances. The West Coast Warriors, whose members later met with some elders individually, spoke at the university. As tradition demanded, the Warriors were also invited to the dinner.

The meals are a continuing tradition, which began in 1997. At the time, the intended purpose was to give First Nation students the opportunity to build relationships with elders by connecting with the local communities. "It's important because it provides cultural space for people to come together," said Troy Sebastian, a third-year Political Science student and NSU member.

The Elder's Dinners are a joint venture with Camosun College's First Nation Student Association (FNSA) and the Victoria Native Friendship Centre.

'Squaw' taken off provincial maps

To get rid of it means we're starting to get rid of racism, but the government doesn't do anything on its own. It's not in their best interest to recognize other worldviews. Their objective is to appease the status quo.

Curtis Rattray,
Environmental Studies and Political Science student

by Karen Olson

The word 'squaw' is officially out as a name for geological sites within the province, the B.C. government announced recently.

This follows the lead of Saskatchewan, Alberta, Prince Edward Island and the Yukon, which have already ousted the offensive term.

Since contact with Europeans in the early 1500s, the word has come to be a derogative description of an Aboriginal woman and an insult to a whole race of people.

"It's an essential move. This archaic attitude has been around for far too long," said UVic Aboriginal Liaison officer Bill White.

The Union of B.C. Indian Chiefs and the First Nations Summit headed the drive to get the highly offensive word taken from maps, atlases, and other information about B.C. The BC Human Rights Commission fully supported the First Nation groups in this action.

With the new legislation, the word is to be removed from Squaw Creek, Squaw Fish Lake, Squaw Mountain, Squaw Range and several other wilderness sites in the province.

White said this decision should also help Aboriginal children living in areas where the word is an identifier.

"By removing one of the challenges around racism that these children face, it lessens the damage [racism] causes," he said.

Alestine Andre, a Gwich'in Interdisciplinary Masters student, said the move is long overdue.

"I applaud the decision. It's a start in a new direction that will foster peace and understanding."

Curtis Rattray, Tahltan from Telegraph Creek in Northern B.C., said he supports the decision, but remains skeptical of the province's position.

"To get rid of it means we're starting to get rid of racism, but the government doesn't do anything on its own. It's not in their best interest to recognize other worldviews. Their objective is to appease the status quo," said the fourth year Environmental Studies and Political Science student.

Cree peoples in Northern Quebec say the word squaw was taken from their vocabulary. 'Iskwe-o' is the word for baby, and Aboriginal women were known to soothe their children by repeating 'iskwe-o' to them. Europeans thought the word was 'squaw,' and they began to refer to Aboriginal women as 'squaws.'

Hollywood brought the term to new heights with its depiction of Aboriginal women as sub-human or in the Indian princess guise. In either portrayal, the women are referred to as 'squaw.'

Government officials, First Nation groups and historical societies will consult with people living in eight targeted provincial sites to come up with traditional or local names.

Officials at the union of chiefs commend one change that has already taken place. Three species of freshwater fish found in B.C. waters had the name 'squawfish,' but have since been renamed pike minnow.

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Palestinian-rights protest got heated

by Gillian Jerome

What began as a calm protest against the Israeli government's treatment of Palestinians turned ugly on Sunday while Isreali ambassador Haim Divon fled UVic's Grad Lounge after a private meeting with CHAI, the Jewish student's association.

As the ambassador's security entourage attempted to whisk Divon into a waiting car, protesters blocked his path. Pushing and shoving ensued with Saanich police and unidentified plainclothes officers.

Divon was able to enter the blue sedan, but when his driver tried to pull out of the Cinecenta parking lot, activists surrounded the vehicle, locked arms, then began pounding their fists, yelling "End the occupation!"

Several protesters lay down in front of the vehicle to prevent him from leaving while a list of the Israeli governments human rights abuses were read. Divon managed to leave after the driver put the car into reverse and drove across the lot, over a curb and past the lawns of the SUB to escape the wrong way up Ring Road.

"I told you this was going to happen," shouted CHAI member Wayne McKay, as he threw a pile of papers he was holding onto the sidewalk in rage and disbelief. "Where's the opportunity for dialogue in this?"

Local activists who planned the morning protest had promised the Jewish student organization that their demonstration would be peaceful, CHAI member Ilan Baron told *the Martlet*.

McKay and Baron were among a group of CHAI members who met with Divon and Canada-Israel Committee representative Rob Ritter for two hours that morning.

The ambassador's visit came at a tense time, four days prior to the election of Ariel Sharon as Israel's new prime minister. A visit by Sharon on Sept. 28, 2000 to the Arab-controlled Sharm-al-Shariff compound in Jerusalem's Old City triggered an uprising that has resulted in nearly 400 deaths, the vast majority Palestianian.

Israel has employed live ammunition and helicopter gunships in an effort to contain mass protests across the West Bank and Gaza Strip. In October, Canada signed a UN resolution condemning the Isreali government's use of excessive military force against Palestinians. Months of negotiations between former Israeli Prime Minister Ehud Barak and former US President Bill Clinton failed to produce a peace agreement. Commentators suggest an agreement is less likely now that conservative leaders Sharon and George W. Bush have assumed power.

Dressed in black, and chanting slogans like "Breaking the silence of occupation violence," about 40 people took part in Sunday's campus protest, part of a Day of Action coinciding with the ambassador's visit.

"We're here today in solidarity with the 20 women's peace organizations in Isreal and the occupied territory who are protesting outside the Ministry of Defence in Tel Aviv," said local activist Bobby Arbess, a founder of Jews for a Just Peace.

"The Palestinian people are in a state of siege. There are military checkpoints all over the West Bank and the Gaza Strip. All roads have been blocked. The Palestinian people have been refused medical aid, food and water."

> Where's the opportunity for dialogue in this?
>
> *Wayne McKay, CHAI member*

Beyond the internal conflict in Israel, more than three million Palestinian refugees are scattered throughout the Middle East. About one third live in camps in Jordan, Syria and Lebanon. Many fled their homes or were expelled after the state of Israel was created in 1948. Others left during the 1967 Six Day War, when Israel occupied the West Bank and Gaza Strip. The Palestinians insist all refugees have a right to return to their former homes, but Israel adamantly opposes this position.

Arbess said the Canadian government has made "diplomatic overtures" in support of the repression of Palestinians. He said recent peace proposals advanced by Clinton and endorsed by Canada violate the Palestinian right of return that is guaranteed in United Nations resolution 194, which Canada signed in 1948.

Several CHAI members said the protesters' tactics were both contradictory and misguided. Baron said he took particular exception to a sign held by one protestor, equating the Holocaust with the Isreali occupation of Palestine. The sign said that Palestinians were "second hand victims of the Holocaust." Baron's maternal grandfather, as well as every member of his family except one, died in the Holocaust.

Raised a Zionist, Baron said he understands the Palestinian right to a nation state. "But it's too complex to protest in support of either Palestinians or Jews," he said. "There is such a wide range of identities and the issues are too deep for that."

Continued on page 4

photo by Richard Warrington

Women's Studies professor Debby Yaffe speaks at the protest in front of the Graduate Students Centre.

Israeli ambassador calls for peace, compromise

by Jeremy Shragge

At the invitation of the campus Jewish Students' Association (CHAI), Israeli ambassador to Canada Haim Divon came to the University of Victoria Feb. 4 to speak with students over a two-hour breakfast in the Grad Lounge.

While local media were barred from attending the discussion, Divon said in an interview with *the Martlet* that his message was two-fold: the "commitment of the government of Israel to peace" and the need for Canadians to get properly informed about events in the region.

"We would like to strengthen the awareness of Jewish students to get on top of the issues, because the way it is being portrayed sometimes is totally distorted," Divon said. "The images that are coming out of the region do not give you a balanced picture."

When asked what sort of specific actions the government of Israel would like to see from students in order to counter media misinformation, Divon stressed participation.

"I want them to be involved. I want them to be on top of things. I want them to be able to counter the accusations,

> We would like to strengthen the awareness of Jewish students to get on top of the issues, because the way it is being portrayed sometimes is totally distorted.
>
> *Haim Divon, Israeli Ambassador to Canada*

because campuses are very important to educate the coming generation of leaders in Canada, and we don't want the future leaders of Canada in any respective discipline to be ignorant of what is happening."

Divon countered allegations of Israeli misconduct that were raised by several dozen protesters outside the Grad Lounge.

"Let me just emphasize that up to September, when the peace process was going pretty well, there was hardly any Israeli military presence in the Occupied Territories. There was no need for that.

"It is not that we decided one day to begin shooting. It is after a wave of riots and violence and terrorist activities [that] we had to respond, like any other country and any other government. I am sure that the Canadian government also would have taken any necessary measures to protect its civilians and its armed forces."

In his speech at Temple Emmanu-el several hours later, Divon restated his belief that peace with the Palestinians is part of Israel's destiny. "There will be peace at the end of the process. Everyone is tired of the ongoing conflict. Everyone is tired of the ongoing bloodshed," he said.

Divon said a lack of compromise on the part of Palestinian leader Yasser Arafat and antisemitism and anti-Zionism among Palestinians were hindering the peace process. The ambassador said the impending election of Likud Party leader Ariel Sharon as Israel's new Prime Minister was an expression of the electorate's distrust of the Palestinian's desire for an agreement.

"We would like to see a change of tone from the Palestinians," Divon said. "We would like to see some conciliation."

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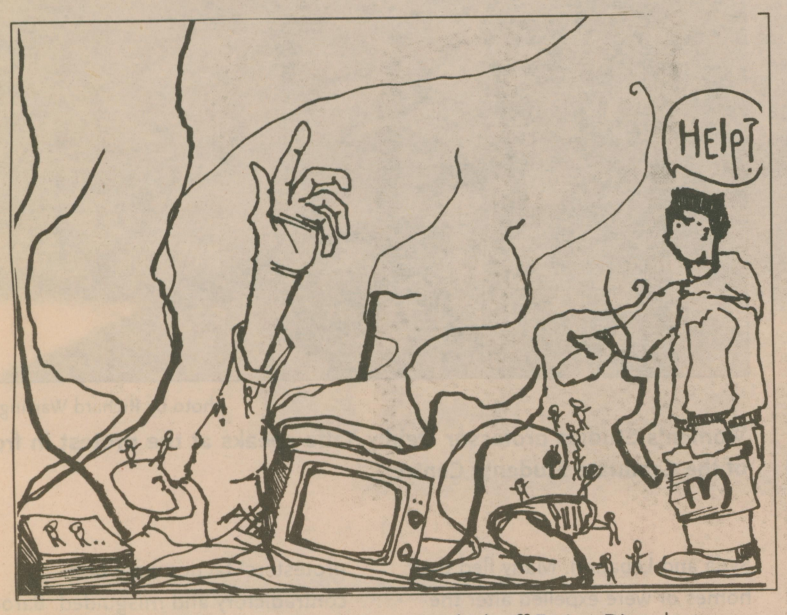
Canada

Why can't you just eat something?

An open forum about eating disorders kicks off UVic's awareness week



by Jason Gondziola

People obsessed with their body image will find help on campus this week.

The UVic Women's Center hosted an open forum on eating disorders Feb. 8 in the David Strong Building to kick off Eating Disorders Awareness Week. The forum, called "Why can't you just eat something?" addressed a multitude of common questions surrounding eating disorders.

"When a friend is struggling with an eating disorder we often feel like saying 'Why can't you just eat something?'"said Women's Centre coordinator Robyn Mogan. "This is an opportunity for you to come and explore what some of the underlying challenges are. The things that impede recovery. To learn and to share what's been helpful."

> Regardless of clinical diagnosis, any food and weight issues which impact on an individual's ability to live a full and pleasurable life are of concern.
>
> *National Eating Disorder Awareness Centre*

UVic counsellor Trisha Best said there are many factors to consider, including societal expectations, gender roles, influences of advertising and the media, family dynamics, coping strategies and personality characteristics.

National statistics vary, but indicate that one to two per cent of the 15 to 24 age group is afflicted by anorexia and three to five per cent of this same age group is afflicted by bulimia. Of these cases, 10 per cent are males and 90 per cent are females. It is also indicated that for college and university, women these statistics increase to 12 to 35 per cent.

Mogan concurs that campus life can make matters worse. "Because you're constantly in such close proximity to people, you're always comparing yourself to [them]," she said. "We play this game to the death. Classic comparison. The fact of the matters is that you come to university and there's going to be someone who is better than you at everything."

Best said the prevalence of eating disorders on campus is unknown because the definition of eating disorders is so broad and many students don't seek out help.

Those students who did seek help were predominantly women, Best said. "Last year at UVic Counseling Services, over 120 students indicated 'Eating Disorder' on their Intake sheet as a specific concern. Over 90 per cent of these cases were women."

Mogan said Counseling Services is only one resource available to students on campus. "The Women's Centre has lots of resources to lead you on to support groups or to counselors that have training in that area," she added.

Eating disorders are more than disordered eating habits. "They are characterized by a focus on body shape, weight, fat, food and perfectionism and by feelings of powerlessness and low self-esteem," according to the UVic Counseling Services website.

UVic up for rezoning

by Ben Isitt

Don't be too shocked when rezoning signs pop up at the entrances to campus in the next few weeks. The university is not being sold off.

As a private high-tech park on UVic land gains momentum, the university administration has put a request into the municipality of Saanich to rezone the northern half of campus. The southern half, falling in the municipality of Oak Bay, will remain unchanged.

"It doesn't change the activities that go on here in anyway," said UVic communications director Bruce Kilpatrick.

Research and development now conducted by the university may be undertaken in the future by the private firms, independent of UVic, he said.

Six months ago, the university's vice-president of finance and operations, Jack Falk, requested that Saanich replace existing zoning with a "UVic-specific zone." Currently classified as a "P1 Assembly Zone," UVic is lumped in with such community facilities as churches, art galleries, museums, schools, theatres and recreation centres.

The municipality's planning department has been reviewing the request and circulating it around various departments for input on safety, traffic, and other logistics.

"The existing zoning is fairly limited, and what [the university] wants to do is get into some research and manufacturing," Saanich planner Roger Tinney said. "A high-tech manufacturing type firm could set up a satellite business somewhere on the campus and, in theory, could utilize the university's resources: research, students, and staff."

He said a proposal for a new UVic zone or an amendment to existing zoning will be put to Saanich council as soon as March, and a public hearing will be held to allow input from the community.

"If there is no significant opposition, it gets approved," Tinney said.

Protesting Isreali policy, cont'd

continued from page 3

It was a difficult day for local Jews who protested against the government of a nation they feel a strong connection toward. Activist Jenny Katz acknowledged that their actions could be interpreted as antisemitic.

"As a Jew who loves Israel, I want to thank you for being here today. It's a hard thing to do," she said over the loudspeaker to the crowd. "You are not antisemites... We don't want an Israel that oppresses people."

UVic Women's Studies professor Debby Yaffe echoed this view. "I'm totally fed up with the idea that the only way to love Israel is by opposing Palestine... You can talk about it in Isreal but you can't talk about it in Victoria. We've been denied the opportunity of saying this in public for so long."

Israeli advocacy groups say that since 1997, 7,000 Palestinian homes have been destroyed and thousands of trees and olive groves uprooted to build Jewish settlements in the West Bank.

But many wonder whether the protest at UVic was effective at raising these issues.

"First of all, the police were quite violent," Katz said. "But I never expected people to bang on the car and scare the people inside... It got quite dangerous." Katz said the demonstrators had intended to use street theatre to stop the car while a speaker read a list of human rights violations. Police intervened before this plan could be carried out.

The Day of Action continued with a protest organized by Jews for a Just Peace outside the Temple Emanu-El synagogue followed by street theatre later in the afternoon. The off-campus events remained peaceful.

On Feb. 13 at 7:30 pm, Jeff Halper, an anthropology professor at Jerusalem's Hebrew University, and his Palestianian colleague Salim Shawamreh will be speaking in UVic's Elliot Building, room 168. They are in Canada on behalf of the Israeli Committee Against House Demolitions.

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on the spot

Who owns the land that UVic is built on?

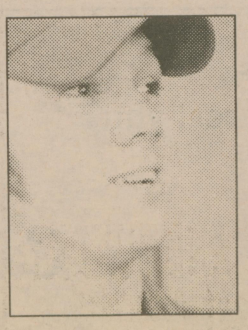
by Richard Warrington

Lindsey Froland
2nd year English

I honestly have no idea what to think about that. I would assume that it is on loan from the city or the government, but we probably stole it from First Nations people.

Ryan Wiens
2nd year humanities

How about UVic? But I wouldn't be surprised if it was Pepsi.



Pat Wilson
4th year Computer Science

I'm going to say the government.

Jayne Story
3rd year humanities

I don't know, the provincial government?

UVSS comes up short on budget projections

Student's Society posts first deficit in three years

by Simon Glezos

For the first time in three years, the University of Victoria's Students' Society is projected to run a deficit.

A UVSS budget report obtained by *the Martlet* projects that the student society will run a $40,200 deficit by the end of the year rather than the $41,000 surplus predicted by the official budget, passed at the annual general meeting last October.

The report also suggests raising the operating component of student society fees, which has remained static at $19 for the past few years.

Low returns from various businesses in the Student Union Building are mainly to blame for the expected deficit. Although none of the businesses are losing money, SUB businesses are expected to come in $140,200 behind projected revenues. To date, the UVSS Business Operations Division (BOD) has posted $142,600 in revenues as compared to the $246,600 predicted.

The original budget predicted year-end revenues of $477,600. According to the report, projected expenditures can be reduced at this point, but not enough to compensate for the decrease.

According to Greg Awai, UVSS director of finance, projected revenues for the year are produced by the various businesses themselves, in conjunction with the UVSS business operations manager.

The largest differences in revenues lie with Cinecenta, Zap Copy and Felicita's. Cinecenta has so far posted profits of $26,200 against the expected $85,400 – a trend that Cinecenta manager Lisa Sheppard claimed was characteristic of theatres across North America.

"This year has been a disaster for the North American movie industry," said Sheppard, citing the closing of 675 movie screens across the US and Canada this year. This came as a surprise after last year, when Cinecenta posted record profits, coming in $68,600 over projected totals.

"We're usually hoping to do three per cent better the next year, however, last year was an aberration. We actually budgeted this year less than the actuals for the previous year. There was some pressure for an aggressive budget, but it wasn't unreasonable."

The opening of the University Heights and Silver City theatres contributed to Cinecenta's poor performance, said Sheppard.

Felicita's has come in $31,000 under projected revenues, which is also being blamed on an industry-wide trend toward lower sales.

"Liquor sales are down overall," said Felicita's manager Steve Lefebvre. "Draft beer sales are down and packaged beer sales are up 12.4 per cent. Basically, people are staying in more often rather than going out."

Zap Copy is also behind projected sales, garnering only $39,800 against the expected $71,100, a result in part to the 13 per cent decrease in self-serve copies. Zap manager Al Bishop said that part of the decrease could be credited to the increased ratio of part-time to full-time students.

Additionally, the UVSS financial report cited revenue loss resulting from the libraries' decision to drop copy prices from 10 cents to seven cents.

The remaining businesses have posted relatively small variances, most of which the report predict will be equalized by the end of the year.

SUBtext and Vertigo are the only SUB businesses to post a surplus so far. Vertigo, which was predicted to have a $12,000 deficit, has surprisingly posted $5,700 in profits – its first surplus ever since it was built in 1996.

Though John Fittrer, the business operations manager who was responsible for putting this year's budget together is no longer with the UVSS. Current manager Vivek Sharma attributed the overall losses to unexpected changes in customer behaviour, stating, "If I was in that position last year, I don't think I could have predicted this."

In response to the variance, Sharma said that the BOD has begun a series of market research projects to determine how the SUB might change to bring in more revenues. Sharma himself is optimistic about the future. He said the finance committee is looking to provide new services in the SUB.

"I took this as an incentive for us in the SUB to get our act together," said Sharma.

The UVSS has responded by putting budgetary restraints in place and aiming for a five per cent cut in expenditures. However, such efforts will not be overwhelming.

"There's only so far you can go," Awai said. "We don't want to cut back on services."

Awai also stated that the UVSS would be striking a deficit reduction committee. The committee would be looking seriously at general manager Doug Ausman's recommendation to seek out new revenue sources, such as the recently set up prescription pick up and drop off outlet in the SUB info booth.

However, Awai admitted that such efforts would probably not start to have an impact until next year.

Though Awai maintained that most of the variances in revenues were for the most part unpredictable, other UVSS members were not quite as charitable.

UVSS Director-at-large Andrew McVie criticized the budget, calling the current state of affairs "disappointing."

"When I looked over the budget, it was clearly a matter of gross over-budgeting. We should have projected a 50 per cent decline in revenues. Doug Ausmen's suggestion that we need to look for new sources of revenue is a good one. The trouble is that this year's executive board has managed to blow the capital fund on ridiculous projects," he said, citing the UVSS's purchase of a new website and new chairs for the SUB upper lounge.

Regardless of what actions are taken, the UVSS will unquestionably run a deficit this year, a fact that causes some concern for next year's budget.

According to the report, the BOD also predicts they may not have the revenue to cover the annual five per cent wage increase in the SUB workers contract.

photo by Richard Warrington

Slow shoppers: SUB businesses didn't garner the profit they needed this year.

City extends lease on FCA building

by Michael Cox

Cautious optimism. That's how members of the Fernwood Community Association are approaching an agreement made with the City of Victoria.

Victoria city council agreed at the Committee of the Whole Meeting on Feb. 1 to continue funding the Fernwood Community Association (FCA) by extending its lease for 10 years. Originally, city staff recommended the city stop funding the association and sell the building to the FCA.

Sue McKay, with the city's Community Development Division, said that Fernwood is the only community association with a building separate from the community centre, and the two programs should look at amalgamating.

But the FCA's Ian Fawcett said the two organizations are essential in the community and cannot combine their activities.

"We have different mandates, different priorities and different ways of operating and a merger would not benefit us at this time," he told council. "We think upgrading the community centre and the FCA building is the most cost effective."

As well as extending the lease, council agreed to fund renovations and seismic upgrades to the building.

With the lease extension comes a provison that the FCA negotiate with the city to purchase the building, but community association executive Liane Drumheller said the city should continue its funding.

"Personally, I'm against owning the building because a community building should be owned by the community and not one group of people," she said.

The building was purchased in 1976 as part of the Neighbourhood Improvement Program, and the city paid for 25 per cent of the purchasing and upgrading costs. The federal government paid 50 per cent, while the province paid the remainder.

Drumheller argues that because the city only paid for 25 per cent of the building, if it were sold to the FCA the city stands to make an enormous profit.

"The city would make a profit if they sold it to us unless they sold it to the board for a nominal amount," she said.

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Vote to decide UPass fee hike

by John Thompson

Students will be asked if they want to continue paying for the U-Pass program during the student general elections.

Passes are due to increase from the current $44 per semester to $47 next year, and will rise to $50 in 2002.

The fees are being increased incrementally "in order to limit the cost to students," says Greg Awai, UVSS director of finance.

Students voted 67 per cent in favour of the U-Pass in March 1998, which was implemented the following September as a two-year contract. Since then, student ridership has increased by nearly 50 per cent, a jump which neither the university or BC Transit anticipated.

This has led to "significant gaps in revenue," according to UVSS chair Summer McFadyen. While students make up around 25 per cent of bus riders, they only contribute to 10 per cent of transit's revenue, she added.

Chris Foord, Communications Officer for BC Transit, maintains that students are getting a great deal, adding that BC Transit "took a bigger gamble than the students did" with the program.

"The U-Pass is a much better deal for students than for Transit and there's nothing wrong with that," Foord said. "The financial side is forcing them to look at a slight increase," citing the unexpected costs of overloaded buses.

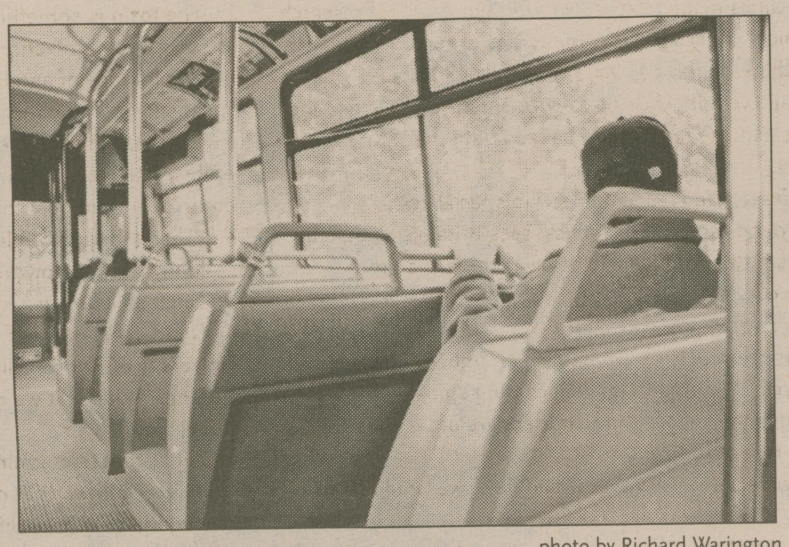


photo by Richard Warington

Increased ridership has led to a referendum to raise the price of the U-pass.

BC Transit has also implemented new routes, including a direct bus from UVic to Swartz Bay ferry terminal, as well as buses running through the Finlayson corridor between Oak Bay village and Camosun Interurban.

Foord said the U-Pass has environmental benefits, but "it will take about four years to see the program at its full potential," adding that the initial two-year contract was a "phase-in period."

Awai believes the U-Pass is "a great deal for students," citing the increased space in parking lots as well as the additional room on the road for bikers.

> The U-Pass is a much better deal for students than for Transit and there's nothing wrong with that.
>
> *Chris Foord, BC Transit Communications Officer*

Indexing the price of the U-Pass will provide the UVic and Camosun student societies with greater bargaining powers in Transit Commission hearings, ensuring students have a strong voice in keeping transit costs affordable, Awai added.

SUBtext yanks *Maxim* off shelves

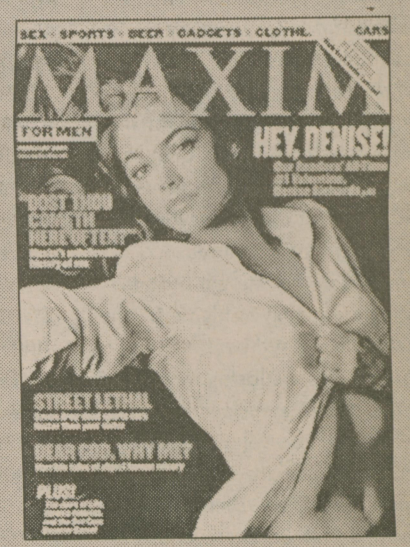
by John Thompson

People looking for their monthly fix of thinly-veiled smut, bad sex-tips and liquor advertisements will be disappointed to hear that SUBtext has recently pulled *Maxim*, *Stuff* and *FHM* magazines off of their shelves.

Michael Joyce, manager of SUBtext, explained that the decision was prompted because "some of the staff found the content offensive, as do the Women's Centre and the Pride Collective."

He was quick to point out that these magazines are still available elsewhere – just not inside of the SUB.

Eleven *Maxim* magazines were purchased from the SUB bookstore since last November, a figure easily outstripped by alternative zines like *Bitch*, he said.



Looking for *Maxim* on Campus? SUBtext yanked the magazine off the shelves this semester.

Referendum called for constituency groups fund

by John Thompson

In addition to the proposed hike in U-Pass fees, students will be asked whether they support a two dollar fee hike for the student society's constituency groups during the upcoming general elections this March.

The proposal was introduced last week as a fund for the Women's Centre, but was expanded and now includes The Society for Students with a Disability and the Pride and Colour Collectives.

If the motion flies, the proposed fund will cost full-time students an extra two dollars per semester, and part-time students one dollar.

Greg Awai, UVSS director of finance, supports the motion in order to "solidify constituency funding." The budgets of the four constituency groups are waiting for approval by the UVSS Board of Directors.

Awai sees the fund as "a good step in ensuring that there will be constituency groups" in the future, which will protect them from student representatives who may have reservations about providing funding.

Dan Kerr, office coordinator of the Pride Collective, said that he is enthusiastic about the proposed fund.

The extra funding will allow the Pride Collective to work with other groups without being financially dependent, he said. Kerr also sees additional campaigns, equipment and resources as potential improvements the extra cash could provide.

Sharmeen Khan, coordinator of the Women's Centre, said the funding is an opportunity to make ends meet. She typically deals with over 40 women a day, and works many unpaid hours. The fund will help "secure the position of the coordinator," and provide wage-increases, as part of the Centre's cooperative agreement. At present, 87 per cent of the Women's Centre funding goes toward paying the coordinator's wages.

Khan also hopes the proposed fund will allow the Centre to hire at least two work-study positions. She said the Women's Centre's library, a collection of over 2000 books, "is a great resource, but it needs a work-study to properly operate and maintain it" – something that the Centre presently cannot afford.

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Scientists speak against controversy over new stem cell research

by Carmel Ecker

Despite international newspaper reports, a recent decision in Britain to legalize the use of embryonic stem cells for research on human diseases may not be as controversial as it seems.

Newspapers have reported public outcry over the ethics of allowing the collection and use of embryonic stem cells to find cures for human diseases which have eluded scientists.

However, research on human embryos is nothing new, according to Francoise Baylis, a Dalhousie University medicine and philosophy professor currently involved in several projects on bioethics.

The House of Lords decision seemed like big news but the governmental body only expanded a type of research that's been happening for years, she said.

Without permission to do human therapy research, British researchers have been using human embryos to learn about human development for the past decade, said Baylis.

In the US last August, the National Institute of Health (NIH) decided to give public funds to research on embryonic stem cells, according to a National Council for Science and the Environment report.

After asking for public input, the institute specified that no public funds would go to the collection of embryos.

So public research relies on private suppliers who collect stem cells from unused embryos from in vitro clinics, or from aborted fetuses, according to an NIH report.

Britain is being more honest, said Baylis regarding the country's recent change in law. "They're acknowledging you can't have one without the other."

Canada's laws for embryonic stem cell research are loose.

Currently, the Tri-Council Policy Statement for research involving humans sets guidelines for stem cell research in Canada and decides who gets funding.

The guidelines neither explicitly forbid nor promote research on embryonic stem cells, according to Baylis.

"People think we have a vacuum," she said, because what research is allowed depends on how we interpret the guidelines.

Scientists can use embryos in Canada until the 14th day of development.

UVic professor Dr. Francis Choy, who specializes in biochemistry and molecular genetics, sees Britain's change in legislation as a step forward. He believes there is a great potential for curing or preventing cancer, Alzheimer's and other debilitating diseases.

Embryonic stem cells can imitate any number of human cells, so they can rebuild human organs including spinal cord tissue.

Choy refutes the suggestion that there are other effective methods for research.

"If there were something that would help, we would be using it," he said.

Dr. Hans van Netten, a breast cancer researcher at Royal Jubilee Hospital, said cancer research is imperative. We have to develop a different way of thinking of the immune system, he said. We have to stand back and look at how the human body and its immune system interact with the tumors.

Research so far hasn't done much for cancer patients, said van Netten.

With papers published in the British scientific journal, *the Lancet*, van Netten focuses on new ways of looking at cancer and the body.

While he agreed that cancer research needs to improve, he believes there is an alternative to embryonic stem cells.

Coley's toxin, a mixed bacterial vaccine, is one treatment method researched since the 1880s when its discoverer, Dr. William B. Coley, used it to shrink tumors in patients.

Now, two common streams of bacteria are injected into the body to wake up the immune system so it will fight the tumors.

The toxin is something doctors don't use because our society is so scared of infection, said van Netten.

The barrage of anti-bacterial products that line store shelves means people don't use their immune systems, he said.

Choy doesn't see the ethical question of using human embryo stem cells as a problem. Scientists aren't using the embryo, he said, just the stem cells generated from it.

"That's the bottom line in my opinion."

Many people, however, see the British legalization of this research as a precursor to cloning humans.

Dr. Michael Burgess, the Chair in Biomedical Ethics at the University of British Columbia, questions the controversy over cloning. "What is it we don't want at the bottom [of the slippery slope]?"

Genes don't determine that much about a person, he said. Twins have shown that not only can two people of the same genetic material have different personalities, but also look different or be different sexes.

However, he said, it could lead to other questions like the commodification of humans.

"We're solidly on the slippery slope with that."

And yet, what's wrong with commodification? We live in a world of commodities, he said, using the example of health care.

Sometimes we deem health care too expensive to save a life. We design highways that will predictably lead to death because it's cheaper than making the road safer.

"There's a moral issue but it's not clear what the moral answer is," said Burgess.

We have to come to a decent social policy we can live with for now, he said.

Still, Burgess said he sees a need to be wary of how much this kind of research can accomplish.

"That we should abandon other approaches would be putting our eggs in one basket."

MPs urge Chretien for peace between Tibet and China

by Darren Stewart

OTTAWA (CUP) – Prime Minister Jean Chrétien is being pressured by a group of MPs, including several from within his own party, to convene negotiations between Tibet and China during his upcoming Team Canada Trade mission to Beijing.

A group of 83 MPs from all parties, including all 13 NDP members, sent a letter to the Prime Minister Tuesday saying they're "profoundly concerned" with the situation in Tibet.

The letter said the politicians hope the Prime Minister can use the opportunity to "highlight Canada's international reputation as a defender of human rights" on his visit to China this Friday.

"This is really a modest request," said Irwin Cotler, a Liberal MP and Montreal human rights lawyer who signed the letter. "This request is really consonant with both Canadian and Chinese values. The notion of compassion rather than contempt, inclusion rather than exclusion, reconciliation rather than recrimination or denunciation."

The group of MPs are hoping Chrétien can play a role in encouraging negotiations, rather than the confrontations instigated by the Chinese which have sparked international outrage for human rights violations, particularly in the areas of religious freedoms and political dissent.

Cotler said that trade and human rights concerns need not be mutually exclusive and are, in fact, closely related. He said that Canada could assist in opening up the relations between the two societies

Alongside Cotler, Canadian Alliance MP Jason Kenney and NDP MP Svend Robinson spoke at a press conference in Ottawa and were among those who signed the letter. Both noted how rare and significant it was for them to share a stage and an opinion on such an important issue.

Robinson, an avid human rights activist and NDP spokesperson on international relations, said conditions in China are as bad right now as they were during the 1989 Tiananmen Square riots. He said that Canada cannot in good conscience ignore the human rights situation in China during the upcoming trade mission.

"Team Canada must not only be about trade and corporate profit," said Robinson. "Our government has been silent on human rights and the situation [in Tibet] has deteriorated significantly."

Robinson said the dialogue between the Tibetan and Chinese government is long overdue.

"This is something that demands the attention of the Prime Minister," added Kenney. "This is a modest request to encourage peaceful negotiations between the Dalai Lama and the government of China. It's something 99 per cent of Canadians agree should be done."

Thubten Samdup, president of the Canada Tibet Committee, said his group has been trying to convince the Canadian government for 20 years that it could play a unique role in facilitating diplomatic relations between Tibet and China.

Tibet has been involved in a 40-year non-violent struggle in seeking to reinstate its autonomy from China. Formal contact between the Dali Lama, the political and religious leader of Tibet, and the Chinese government, was cut in 1993.

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Call for Proposals to the Grad Class Legacy Fund

The 2001 University of Victoria Graduating Class is now accepting funding proposals from on campus groups to aid in the development of student oriented projects.
Applications from all departments and organizations are encouraged. Projects should endeavour to leave a legacy or to help raise the profile of UVic Students.

Applications must include:
- a brief outline of the mandate of your organisation or group
- a budget which details other funding sources
- a description of the specific project and goals in 250 words or less
- on campus contact information

Preference will be given to groups that demonstrate financial need. One proposal per group please.

All proposals should be addressed to the 2001 University of Victoria Graduating Class.

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Summer McFadyen (250) 721-8370 or
Miko Ross (250) 721-8366
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Deadline 4:30 p.m., Wednesday, March 1, 2001

Mythical representation

text and photos by Troy Hunter

Bronze statue of Eastern Woodlands person, perhaps Iroquois or Mohawk. Photo taken in Gallery of Man at the Empress Hotel located across the street from the Royal British Columbia Museum.

A child sucking its fingers is highlighted in this totem pole overlooking Mungo Martin House and Empress Hotel in distant background.

Elders sit in wheelchairs between two totem poles, each over hundred years old, at the entrance foyer of the Royal British Columbia Museum. Half of the First Peoples exhibit is not wheelchair accessible.

Above, on the left, is a Nuu-chah-nulth Huu-ay-aht Welcome Figure. The label reads, "This figure stood facing the beach, in front of a house at the Huu-ay-aht village of Keeshan. With the accompanying male figure (not shown), it was erected in preparation for two potlatches given for the Neah Bay people before 1900. The figures may have belonged to the village chief, Louis Nukumis."

The pole on the right is Kwakwaka'wakw, A'wa'etlala, Dzawadi, Knight Inlet Totem Pole. Its caption reads, "Carved some time after 1875, this pole once stood in the village of Dzawadi at the head of Knight Inlet on the British Columbia mainland."

Royal B.C. Museum homogenizes native cultures

by Troy Hunter

I got a laugh when I heard them say, "Look over here, there's Indians."

Tourists unloading from air-conditioned buses need only walk up the stairs to encounter the Royal British Columbia Museum's representation of the 'mythical Indian,' both nameless and generic.

The museum presents a homogenized view of First Nations artifacts: totem poles and the Mungo Martin House provide photo opportunities, but offer little information. Kwakwakiakw and Haida Gwaii poles are positioned beside one another on Songhees territory.

Inside the museum, articles in the First Peoples Hall are chronologically arranged. Visitors first encounter the oldest materials and work their way towards the contemporary. The past is heavily weighted with a sole Bill Reid sculpture representing contemporary First Nations art and culture.

The First Peoples Hall is more like an art gallery than a museum exhibit, offering little interpretation of the artifacts. A collage cast of various petroglyphs does not name their place of origin.

There are no displays about residential schools, Indian Reservations or the banning of potlatches and sun dances. The exception is a burnt mask representing the anti-potlatch law but its small pedestal-style showcase leaves no room for history.

Controversial photographs by frontier photographer Edward S. Curtis document what many people considered to be North America's vanishing races. Curtis spent 30 years in remote regions of the US and Canada to prepare a survey which includes 1600 photos in its entirety. First Nations' elders have identified some of the people in the pictures but there are no labels naming them or offering even a short explanation of their place in history.

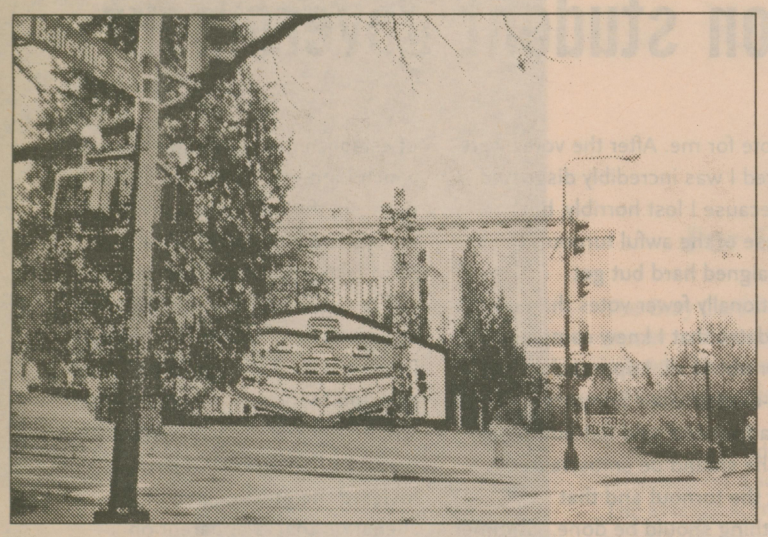
Nevertheless, oversized sepia-toned photographic prints are marvelous to look at because of the dramatic imagery and artistic skill.

The very famous image titled, "Kutenai Rush Gatherer" is misleading because the canoe in the photograph is not a Kutenai (Ktunaxa) canoe – it more likely an example of Iroquois style.

While surveying the exhibit, some kids beside me ran up to the diorama entitled, "Upper Kootenay Encampment." I got a laugh when I heard them say, "Look over here, there's Indians."

The whole First Peoples Hall is about "Indians" but the exhibition fails to educate its visitors about British Columbia's Aboriginal peoples also known as "Indians." The diorama accurately portrays early Ktunaxa life with miniature models depicting horses, teepees and other items, but it also reinforces the Hollywood Indian stereotype.

Troy Hunter is a Diploma Candidate in the Cultural Resource Management Program through the Division of Continuing Studies at UVIC.



The Kwakwaka'wakw house by the corner of Belleville and Douglas St. at Thunderbird Park is known as Mungo Martin House. Without a sign bearing its name or its history, the House is a source of confusion for visitors who have been invited to it for special events. The Native Student Union at the University of Victoria does not use the Mungo Martin House for any events because it is not Songhees, the First Nation of the Victoria area.

Various carved figures adorn Thunderbird Park at the Royal British Columbia Museum; Kwakwaka'wakw artist Mungo Martin, who also created the carving studio in the background and Mungo Martin House, made the sign.

This Heiltsuk Memorial Figure originated from Bella Bella, Campbell Island and is one of several poles held inside a glass enclosure at the Royal British Columbia Museum. The memorial carving is a figure holding a copper, the traditional symbol of wealth. It may represent the deceased's ancestor who first acquired the copper, or the supernatural being from whom the copper was obtained. The museum fails to mention that the memorial figure was a grave marker.

New CEO at Provincial Museum

This Kwakwaka'wakw totem pole stands by itself directly in front of the Royal British Columbia Museum. Richard Hunt carved it in 1979 and it was the first pole he created independently of his late father and mentor, Henry Hunt. The figures from bottom to top are a bear holding a human, a sun-man holding a copper, and a thunderbird.

by Troy Hunter

The Royal British Columbia Museum's (RBCM) appointment of Pauline Rafferty as their new Chief Executive Officer could be good news for the province's aboriginal communities.

Historically, museums and aboriginal peoples have battled over ownership of cultural artifacts. With Rafferty's appointment, the museum aligns itself with First Nation leaders who believe all First Nations artifacts belong in the hands of their people, regardless of kinship claims.

Rafferty said she will have much negotiating to do both with the museum staff and aboriginal communities across British Columbia.

"I have enormous respect for First Nations culture," she said during her first day on the job. "I have always been in awe of the people who lived on the coast and who created their culture by living off of the land. I think we have a lot to learn from those ways."

After growing up in England and spending time in the United States, Rafferty moved to Canada and graduated from Simon Fraser University's department of archaeology. Her professional background includes work as an archaeologist on the Central and Northwest Coast of the Island, as well as the Cariboo Region and Northern B.C. She has supervised and promoted heritage sites and cultural programs across the province.

Rafferty first joined the museum in 1992. Soon after she wrote a long-term plan for the museum based on province-wide consultations. She met with people across B.C. to find out what they thought the museum should offer.

"For First Nations, I would say that our experience through the discussions around the Nisga'a Treaty and through the development for 'Out of the Mist,' [Nuu Chah Nulth exhibit] have been learning experiences and have added great depths to the museum and the people who work here," says Rafferty.

"Through my time here, I want to build on what has been accomplished. We don't have all the answers and we cannot work in isolation and cannot expect to be successful if we're not asking for assistance and working in partnership all the way through," she said. Relationship building between the museum and the aboriginal communities takes time. Two years of discussion with the Nuu-Chah-Nulth people preceded "Out of the Mist," the first exhibit organized in full partnership with aboriginal people.

"You have to look at that whole history and say, how are we going to make it different, what have we learned from, how we have done things in the past... how we can make a difference," says Rafferty.

The museum is planning for the next permanent gallery by reviewing the ten million objects in its collection. The challenge is to integrate the collection into the new gallery that will educate, enthrall, excite and make everyone proud of British Columbia. "Part of that will be a complete interdisciplinary approach and included in that will be discussions with First Nations," says Rafferty. "The idea is that rather than having exhibits based upon geographic areas such as, for example, the Coast, we are planning to have the whole province represented," adds Rafferty.

The museum needs to co-manage its responsibilities with regards to its Aboriginal collections to ensure that proper respect is paid, said Gloria Jean Frank of the Kwakwaka'wakw First Nation.

"Given that those who interpret the past are generally the ones who gain from such endeavors. It would make sense to give First Nations peoples some authority with regard to presenting the circumstances surrounding their own lives."

"At the RBCM permanent First Peoples exhibit, there is no logical reason for not displaying extensive community-generated commentary alongside those Haida poles and Nuu-chah-nulth masks,"she said.

The museum belongs to the provincial government and the Minister for Tourism, Small Business and Culture. Rafferty could possibly meet resistance with the curatorial staff at the museum over what they see as their collections.

EDITORIAL:

Learning about my culture at UVic: a lesson in stoicism

by Jusquan (Amanda Bedard)

Being of First Nation decent in First Nation content courses here at UVic has been a source of constant struggle throughout my three years here.

I do not know what I expected from these courses when I began my university career. Like most people, I held university up on a pedestal, as being the be-all and end-all of knowledge. I mean, why else would it be so important for me to go to university? Well, whatever I did expect has long been left in the past as being unfulfilled.

Out of the eight courses I have taken with First Nations content, only two of them were taught by a professor of Aboriginal decent, and she taught both.

So, the majority of courses I have taken about my culture here at UVic were taught by professors who are not of Aboriginal ancestry. I guess I should not be so surprised. This is a Euro-Canadian academic institution, so what I and others learn about First Nations is from that perspective. However, I believe this perspective adversely affects my experience. It is imperative for there to be significant First Nations input to accurately provide a course about First Nations history or contemporary issues.

Added to my dissatisfaction with First Nations courses is the reaction of students in these courses. As I sit in my desk, I hear comments from these students such as: "How am I supposed to know this stuff about Native people?" or, "How are we supposed to know this? I don't know any Native people," or worse, "The only Native people I know are drunk and unemployed, so how does this stuff relate to the actual Native people who exist today?" I have heard other comments, and the ones that really anger me originate from an idea that we are lesser beings, not deserving of the government funding and attention that we receive today. The students who make these comments are excused as being ignorant by myself and probably others who are of a different mind and in the class. But I wonder if that is good enough. I mean, I'm ignorant about Dutch culture, and about East Indian culture, yet I do not make racist comments about them.

When these comments are made about my people, I usually straighten my back and clench my teeth. I think of comments I can say to the class, but they seem full of anger and the good ones usually come afterwards anyway. Besides, it is not my responsibility to educate these people about First Nations.

First Nations culture is everywhere in this province, and so are First Nations people. It is obvious that we still practice our culture and traditions while at the same time being members of this society. Why does it seem, then, that a majority of what we learn here still places an emphasis on the past as being the only true First Nations culture? Or that hardship after hardship has beaten First Nations people down, so should not you feel sorry for us, and even help First Nations? (One good way to help here in Academia seems to be to study us and then publish papers or a glossy book about us.)

The misinformation, or equally as harmful, the glorification, about First Nations within university frustrates me. I sometimes get upset and speak out in my classes, yet it is tiring. Especially being either the only First Nation student or one of a few, it is exhausting speaking for "all" First Nations, all of the time. So, most of the time, I realize that those who are open minded and have taken the time to realize the truth about First Nations people will filter out the good stuff from these classes. While I am battling my conflicting emotions in these classes, I am usually sitting, straight backed, with a stoic look on my face.

Editorial topics are decided on by staff at editorial meetings, every Monday at noon in the SUB B011. Editorials are written by one or more staff members, and are not necessarily the opinion of all staff.

An open letter on student government

by Scott Hart

I am left wing and proud of that fact. For that reason, what I'm about to say is hard, but it needs to be said. I do not agree with the manner in which our student society, the UVSS, is governed and I think it has to change. I see the UVSS as a political lobbying organization, one that lobbies outside interests in the name of its members, the students. I believe, to a certain degree, that the current directors feel they have done so. The question is, however, do they have the backing of the students at large?

The incumbent group was elected with little more than 10 per cent voter turnout. That means roughly 90 per cent of students don't give a rat's ass. That means the current UVSS board of directors, who governs over a huge budget made up of each and every student's UVSS fees, makes important decisions while enjoying the confidence of less than 10 per cent of students. That is an unacceptable deficit in democracy. I, like the rest of you, paid an extra $58.70 along with my tuition last week. That's a substantial amount of money and more consideration needs to be put into who governs it.

The UVSS elections have become nothing more than a popularity contest. Whoever gets more of their friends out to vote wins. If the incumbent group and the Canadian Federation of Students, of which we are all a part, believe there is truly 'strength in numbers' as the shipment of t-shirts that arrived in September boldly claim, wouldn't you think they would have done something to increase student involvement and participation? Unfortunately, I have not seen anything done.

Some of you may remember that I ran last year on the Experience Dedication and Skills slate, a glorified and quite witty alias for the left-wing establishment slate. Actually you probably won't remember me even if you were among the 10 per cent of students who voted because you probably did not vote for me. After the votes were counted I was incredibly disgusted, not because I lost horribly, but because of the awful turnout. I campaigned hard but got exceptionally fewer votes than other candidates that I knew campaigned less or not at all. I approached the newly-elected chair Summer MacFadyen and said flat out to her that she should be embarrassed about the turnout and that something should be done. Summer assured me that she had many ideas to get students more involved and not to worry. I haven't seen anything done in the past year, have you?

As president of the UVic NDP club, I work with the current executive quite often. One problem I have is the fact that you never know if they're going to be in their offices or not. If I need to talk to the Director of Services for info on my club, it's a crapshoot whether or not I'll find her in her office. She may be in a meeting, she may be out for lunch, or she may be free, who knows. I asked Summer MacFadyen if it would be prudent for executives to hold office hours so that students would know when their representatives are available. Most profs at UVic hold office hours and you know they'll be available; why can't our executives do the same? Summer brushed my idea off. She said that the executives are usually in their offices and I could come in anytime and see them. In my opinion, my idea was an awesome piece of input from a club president who has experienced problems getting in touch with the executives. I had a workable solution but it fell on deaf ears and the problem persists.

I have thought about running in the upcoming election for no reason other than to bring these ideas to the forefront. But last week I received a phone call from one of the current board of directors. This person yelled at me, questioned my values, and questioned my principles as a New Democrat for thinking about running against another left-wing candidate. I am very disappointed in this action. For one, it is an example of establishment power politics, which I am very much against. But more so, the individual's actions were intended to deter a student from taking part in the process and becoming more involved. With the current state of student involvement in the UVSS, the leadership is in no position to include only those that strictly agree with them. Perhaps it is practices like these that have fostered the great degree of alienation that is apparent on campus.

However, this is not just a leadership problem. Those who are on the board as a result of campaigns against the UVSS are just as much to blame. Their anti-UVSS rhetoric is just as damaging to the situation. Negativity will get us nowhere! If there is one thing that I need to make clear, I do not want out of the UVSS. I want in! We need to work together and find ways to make the UVSS more relevant to the average student.

Issues such as tuition fee reductions and federal transfer payments are important. But there is a critical membership crisis here on campus that is just as important. The fact that nothing has been done about it, even when good ideas are presented to the current executive, makes matters worse.

I consider many of the current board of directors, Summer in particular, very good friends. That is why this is so hard to do. But for some reason, students at UVic feel an incredible alienation towards their own student society. There is an unacceptable deficit in democracy, as students don't see any relevance in voting. I truly believe it is because the current group in power is out of touch with the average student. I mean, I'm friends with those in power, I'm left wing, and I'm president of the UVic NDP club and I feel alienated... no wonder 90 per cent of students do too.

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STUDENT VOICE:

Balancing perceptions of First Nations' commitment to children

by Jessica Ball

Heartbreaking images of gas-sniffing Innu youth from Sheshatshiu or Davis Inlet and stories of misappropriation of health and social development funds by a First Nations community in Manitoba present a bleak, but inaccurate, reflection of aboriginal communities in Canada.

Although these unquestionably disturbing reports provide a glimpse into the problems facing some particularly hard-hit aboriginal communities, many more are putting their funding to good use. They are making the well-being of their children and youth a priority by providing their members with an early childhood education program that focuses on early intervention for infants, children and young adults in the early stages of family formation.

No one must leave their community for a program which doesn't honour their culture and beliefs. The Little Shuswap Indian Band in the interior of British Columbia is the latest group of First Nations communities to participate in such a program in partnership with the school of child and youth care at UVic.

In October, students began their studies in 20 university-accredited courses in Early Childhood Education and Youth Care, leading to a diploma in Child and Youth Care. The program prepares community members to start and staff programs on or off-reserve, in native and non-native settings. Each the band takes responsibility for providing facilities for the program being delivered on their reserve.

In B.C., students who complete the first year of the program are eligible for Ministry of Health certification in Early Childhood Education, enabling them to start and operate child care centres and other services for children and their families.

This is the eighth time that the partnership program has been delivered at the request of First Nations communities. Several other communities are also interested in becoming partners. Program delivery sites range from Vancouver Island to Northern Saskatchewan, and have involved 47 First Nations communities on reserves. In each case, delivery of the program has been initiated and entirely funded by the participating First Nations who have drawn on a variety of sources, including funds earmarked for post-secondary education, child care, welfare reform, and aboriginal employment.

The communities generate, administrate and operate the program while UVic's school of child and youth care provides assistance and support. The model was inspired in 1989 by the Meadow Lake Tribal Council, representing five Cree and four Dene communities on reserves in northern Saskatchewan, and the program's first partner. The Council's vision statement declares that "a child care program developed, administered and operated by their own people is a vital component to their vision of sustainable growth and development. It will be the children who inherit the struggle to retain and enhance the people's culture, language and history, who continue the quest for economic progress for a better quality of life; and who move forward with a strengthened resolve to plan their own destiny."

When it approached UVic, the Council asked that the program incorporate the Cree and Dene cultural values and child-rearing practices, while also providing community members with a thorough grounding in research-based methods of early childhood education. One of the Elders, who took a leading role in providing cultural input for the training curriculum explained, "It's like two sides of an eagle's feathers – both are needed to fly."

One of the Elders, who took a leading role in providing cultural input for the training curriculum explained, "It's like two eagle feathers – both are needed to fly."

A recent evaluation of the program, sponsored by Human Resources Development Canada, the Vancouver Foundation and the Lawson Foundation, described a program in which its students and participating communities thrive. To date, 78 per cent of the 118 First Nations members who have taken the program completed the two years of full-time, university-accredited course work. They have, in turn, initiated infant development and early intervention programs, after-school care and programs for youth. They have also opened licensed day care facilities and provided in-home support for new parents. One community member explained, "We believe that if we can provide safe, stimulating environments, good nutrition and a strong sense of cultural identity among children when they are very young, then we are less likely to see the loss of hope among young people that leads them to take risks with their lives."

The recently reported substance abuse and other problems among aboriginal youth do not crop up overnight. They are an outcome of a process that begins years earlier. To prevent these problems, a community must have the ability to meet the normal developmental needs of young children and send them positive messages about how they are regarded by society as a whole. Child development studies seeking to understand the challenges facing aboriginal children have underscored the importance that a strong sense of cultural pride and social belonging has in developing the children's sense of self-worth and hope for their future.

Many programs targeting aboriginal communities are reactive. They respond only when problems have become life-threatening, and often involve drastic measures such as the removal of Innu children from Sheshatshiu, Nfld. for detoxification and rehabilitation from gas sniffing.

In contrast, First Nations communities partnered with UVic subscribe to a proactive model. The communities make substantial commitments to build capacity among their members to provide quality care in early childhood in ways that draw upon the strengths of indigenous culture, spirituality, and social organization. While news reports often spotlight deficiencies in aboriginal community leadership and child health, the substantial commitments that many First Nations communities have made to support early childhood development and family life argue for a more balanced perspective.

Jessica Ball is Co-Director of the First Nations Partnership Program and a faculty member in the School of Child and Youth Care at the University of Victoria.

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Students thump their artistic stunts with Indigenous Rhythms

by William George

March 1 will see the artistic stylings of Aboriginal arts on campus. Christened "Indigenous Rhythms" three years ago, the event will offer students an opportunity to share their experiences through the creative arts.

This semi-annual event was triggered off in 1998 by a group of aboriginal students who wanted to have a creative and cultural venue on campus.

The diverse Aboriginal community at UVic consists of students from local and Aboriginal communities across Canada. This growing community brought about a need for students to interchange stories, songs, words and dance with each other and the university population.

The original idea was to begin with a coffee social in the Student Union Building. Organized by the Native Student's Union (NSU), the first coffee house was called Indigenous Rhythms. The name reflected the artistic and cultural themes of the event. Following this debut, future NSU-organized events were simply called Indigenous Rhythms.

In the past two years, the NSU has organized approximately three to four Indigenous Rhythms per school year. The events primarily have taken place in the Student Union Building Upper Lounge or Michele Pujol Room.

During Aboriginal Awareness Week 2001, Indigenous Rhythms will take place on Thurs., March 1 in the Grad Lounge at 7:00 p.m.

Bannock tasting at last year's Aboriginal Awareness Week.

Unreserved:

Aboriginal Arts, Politics and The Revolution

ABORIGINAL AWARENESS WEEK 2001 at UVic
February 26 - March 2

Monday, February 26
SUB, all day:
- Artists & Artisans
- NSU display

3 p.m., Cinecenta Theatre
Music & Movement
- A presentation of Traditional and Contemporary cultural performance
Opening Ceremony
- Welcome ceremony
- Guest speakers

6 p.m., Cornett B108
Film Festival, Day 1:
Reel Stories about Real People
- Short films by Indigenous filmmakers

7 p.m., Location TBA
First Nation Student Panel
- FN students present issues to stimulate discussion

Tuesday, February 27
SUB, all day
- Artists & Artisans
- NSU display

2 p.m., Grad Lounge
Robina Thomas
- Presentation and workshop on research and storytelling

4 p.m., Cornett B108
Film Festival, Day 2:
Legends and Stories in Animation
- Animated short films on legends of Canada's First Nations

7 p.m., Michéle Pujol Room
La' Hal Demonstration
- Traditional game played by local First Nations
- Bannock Table

Wednesday, February 28
SUB, all day
- Artists & Artisans
- NSU display

2 p.m., Grad Lounge
Law & Bill C-31
- Guest speakers

3 p.m., Grad Lounge
First Nation Leaders Panel
- Representatives of First Nation organizations discuss issues

7 p.m., Fraser 158
Law & Bill C-31
- Guest speakers

Thursday, March 1
SUB, all day
- Artists & Artisans
- NSU display

3 p.m., Senate Chambers
Dr. Alfred Taiaike
- *Strategies of Resistance, Asserting Our Rights in Canada*

6 p.m., Grad Lounge
Bannock Bake-Off
- Bannock entries are judged
- Bannock Princess Awards

7 p.m., Grad Lounge
- Indigenous Rhythms
- Showcase of First Nation student poetry, writings, storytelling, music and dance.

Friday, March 2
11 a.m., HSD A254
Tea With an Elder

1 p.m., CIT 116
West Coast Warriors
- Presentation and discussion on the war against First Nations in Canada

Errata

The Martlet apologizes for the publication of "In the Name of the Father" in the issue of Feb. 2 by Lydia Del Bianco without proper consent of the author.

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A Toast to Toast:

UVic student pays tribute to art with crispy bread

by Jason Gondziola

photo by Ian Campbell

UVic Visual Arts student Becky DaSilva feels strongly about toast. Indeed, she feels so strongly about toast that she has decided to erect a sculpture in its honour.

I had a chance to catch up with her last Wednesday. The first-year student was sitting at a table in the SUB, stopping passers-by as they passed her by. Her table was modestly adorned with two large disposable napkins, three loaves of bread, a scattering of toast and a single toaster.

"Excuse me," she called out to someone. "Would you like to take a bite of some toast for an art project?"

The person quickly shook her head, muttered an excuse, and hurried away.

It had not been long ago that I was just like that person – unaware of what lurked beneath the seemingly innocent toaster table. In actuality, little more than dust and floor tiles were beneath the table, but behind the table was Becky, and behind Becky was a wall, and behind all of this was a story – I could smell it.

Earlier that day, I could smell something else. The smell stabbed at me as I entered the SUB, eager to retreat to the safety of *the Martlet* office and pretend that I was a reporter. As I navigated the building, I figured out what the peculiar odour was: the smell of toast.

I followed my nose and found myself sniffing the air around Becky's table. She coaxed me into taking a bite of some toast. I tried to do better than that: I carefully chewed around the crunchy crust, trying to give the toast a mushroom shape. I settled for something that resembled a pair of Speedos instead.

I hurried downstairs to *the Martlet* office to drop off my excess baggage. I returned with my laptop and sat with her behind the table, unfortunately giving some people the idea that this was not an art project at all.

"I get it. This is a psych-experiment, right?" asked one guy. "You want to see if I'll choose the burnt piece, the crust, or the normal piece, right?"

Wrong. He takes a piece of toast, bites into it with a loud "crunch!" and throws the remains into the black garbage bag, adding his saliva-drenched contribution to the countless pieces of half-eaten toast.

"Why toast?" I ask her.

In part, it was a chance meeting with a mystery professor that started the wheels turning on this project. The writing professor, whose name Becky cannot remember, commented that "Toast is found in most North American families as breakfast material."

Inspiration hit.

"The basic idea was to see how many people I could impact with my toaster," she said.

That single toaster did have an impact. By the time the finished sculpture went on display Tuesday, roughly 500 people had contributed to its creation. The finished project was approximately one square meter and nearly a foot high.

The project has also met its share of resistance. According to Becky, people used a variety of excuses to stave off her toast-eating requests, ranging from dumb silence to complaints about a lack of butter and jam.

"Some people looked at me like I was crazy," she said.

There was even resistance from within her own faculty, including the professor for her class, who commented that she was trying to put too much into this junior-level project, and that it was more like four projects in one. Undaunted by this, Becky forged onward, toasting her toast, and coaxing people to bite their way into art.

On the positive side, Becky was regaled with many toast stories. One such story featured a man who absolutely loved burnt toast. Whenever neighbours would burn toast, he recounted, they would bring it over and give it to him.

All in all, her friends and peers were very supportive. "I've received really positive feedback from people both inside the Visual Arts department and outside," Becky said.

Now that her moment of fame has come and gone, Becky is left with 500 pieces of toast and an old toaster.

"What next?" I asked. Becky replied that she wants to continue working on the sculpture, aiming to extend its magnitude to a full three thousand slices of toast – six times its current size.

In the meantime, she hopes to preserve her current stock of toast by coating the pieces with lacquer.

Ironically, Becky admits that she would never eat toast when she was younger. "My parents would literally have to force me to eat toast. It didn't matter what was on it, I just did not like toast." She can't specifically remember the turning point in her life where all of that changed. "One day I just sort of picked up a piece of toast and ate it."

Perhaps this sculpture is penance. Perhaps Becky's childhood of toast-denial is catching up to her. Perhaps there's some sort of universal karma in place, dictating that those who deny certain foods in childhood will be forced to live through an early adulthood compulsive art. Perhaps we're all damned to make sculptures out of broccoli, brussel sprouts, toast, or anything else we didn't enjoy as children.

PREVIEW

Curious musical collaboration in Church of Truth

by Jason Gondziola and Jessica Chan

People walking by the Church of Truth this Saturday may be able to hear the otherworldly vibrations of Oona McOuat and Corbin Keep.

Cellist Keep and harpist McOuat will take to the stage and fill the holy house with a surplus of savoury sounds. Indeed, people in attendance will bear witness to what is certain to be a very interesting show.

Categorized by critics as a Celtic artist, McOuat says her music isn't so easily pinned down. "It's got a world music, folk influence."

Originally a Vancouver resident, McOuat paid the Hawaiian Islands a visit in 1991. The two-week trip extended into a ten-year stay. Her environmentally-conscious music resonates with tales of ancient trees and the dwindling salmon stock of her West Coast roots. In addition, McOuat's songs speak of her Scottish ancestry and the natural beauty of life in rural Hawaii.

Her move from Vancouver to Hawaii was not a conscious choice, said McOuat. "I feel like in some ways, Hawaii chose me."

McOuat's collaboration with Corbin Keep began when she applied to perform in a festival for which he worked as artistic director. During the course of their communication, which took place entirely over the Internet, McOuat learned that Keep was a cellist. Recounting their initial online correspondence, McOuat admits that she had preconceptions about who Keep was. "I thought he was a she," she confesses. "I saw her with this long, flowing blonde hair, which is what I have – I don't know why I saw that."

Keep, known to his fans as the "Wild Cellist," is a classically trained musician who began to break free of convention. His style is a combination of the sweetly melodic integrated with the percussively experimental. Corbin Keep is a unique and accomplished musician, hailed by *the Georgia Straight* to be a player who "respects tradition while leaping lightly over his instrument's traditional limitations."

"Probably if I had known it was a guy I would have been more cautious. I don't know why, but I would have been," McOuat says of Keep. Fortunately, circumstances did not allow her biases to influence her judgement. This permitted a unique musical marriage between two very talented artists.

The edgy, experimental coaxing of Keep's cello stylings produces an astonishing variation of rhythm and texture with McOuat's gentle strummings.

"The cello added an intense, moody and at times breathtaking lyrical dimension to Oona's songs," raves the Mayne Island *Mayneliner*.

Tickets for the show are $12 waged, $10 unwaged. For more information please contact Dancing Wolf at 477-1164.

A contemporary triptych - two Canadian playwrights reflect on life in the modern theatre

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★ This is a Play
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BOOK REVIEW

Brand me *No Logo*

Naomi Klein explores the rising evils of corporate identity

by Martin French

Naomi Klein has put together a well-composed, passionately rhetorical exposé of the corporate world. Her book, *No Logo*, considers the effect of branding on Western society. In a more broad context, the book highlights some salient themes which underpin anti-corporate activism. Klein defines branding as the practice of aggressively marketing a product to consumers so that the desire to obtain the product rests not with the actual tangible qualities of the product, but with the essence of what that product is perceived to mean.

> A high school student was suspended for wearing a Pepsi T-shirt to school on Coke Day. The principal of the school explained that the student had offended the sensibilities of the Coca-Cola executives who were in attendance that day.

Branding involves moving away from manufacturing products and towards manufacturing an image for the products. Klein makes the practice of branding the linchpin of her argument. She points out the corporate abuse of power is growing at such a tremendous rate that citizens at large should all be very concerned. Her book talks about the disappearance of space, choice and jobs.

No Logo opens with a description of the rise of the brand name. Klein empirically examines a number of cases in which corporations have increasingly encroached on public space. In some ways, her rendering of the brand movement brings the reader back to the outrages of the enclosure movement of feudal England. The mega-corporation is analogous to the large land owner who surreptitiously fenced off traditionally public space, growing wealth in wool at the expense of the peasants' subsistence. Klein paints a portrait of the world in which public space has all but disappeared, a world in which all space is branded. Today, the big brands are a kind of reverse Robin Hood, taking form the poor to give to the rich.

In particular, Klein is concerned with corporate encroachment into the once sacred space of schools and universities. She argues that corporate invasion puts educational institutions in unfair ethical positions due to a conflict of interest. Often, researchers have to pander to corporate interests in order to receive funding for their work. Moreover, schools are relinquishing their role of publicly funded institutions which conduct "pure" research. Klein suggests that the atmosphere of transparency and open debate which has characterized universities may be disappearing. As a stark example of the effect of corporate encroachment on universities, Klein cites the interference of a pharmaceutical company in the study of one of its developmental drugs. In this particular case, a researcher was deterred from publishing results which explored adverse effects of the drug in question.

Klein draws a correlation between the disappearance of space and the restriction of choice. Market saturation (or brand bombing as she terms it) and corporate mergers ultimately result in less choice for the consumer and, on the face of it, amount to censorship by corporations. One need not look beyond a Starbucks-dotted downtown or a Wal-Mart-dominated suburbia to see that major corporations are slowly garnering more monopoly on the market.

Competition in today's massive markets has pushed corporate players to merge with one another. Mega-mergers are driven by an economy of scale approach to the global market. In a unified market, the larger a company's resource base, the more easily it can sustain low prices and thus undercut its competition.

Klein believes that this new wave of corporate synergy will ultimately result in the elimination of diversity. For instance, she cites Blockbuster Video, which controls 25 per cent of the U.S. video rental market. Blockbuster does not carry films with an NC-17 rating. In districts where Blockbuster is the only rental store in town, their selection of family viewing will necessarily preclude certain videos (at least unedited versions) from being distributed.

While consumers initially benefit from the lower prices that this free competition generates, Klein argues that in the final analysis, the market integration that drives corporate synergy leads to little diversity and, ultimately, no choice.

Corporate power plays a much more prominent role in Western political life than it did a few decades ago. This rise in power has not been accompanied with an increase in accountability to the consumer.

Corporations are not transparent to public scrutiny in the same way as governments. To illustrate this, Klein investigates corporate America's treatment of labour. She argues that outsourcing, while distributing work on a global scale, drives wages downward and well below subsistence levels. Her study focuses on poor labour conditions in Export Processing Zones (EPZ). One horrific example is that of a young woman who died from working such long hours in a factory in a Phillipino EPZ.

Klein notes that while they pose as instruments of development, they actually function as colonies for corporate gain. Brands like Nike exploit cheap labour and sell goods for incredible profit. Factory infrastructure is often, with today's technology, highly portable. Wages are kept low by the threat of moving manufacturing sites.

While she carried out extensive on-site research, Klein fails to mention that there are many different kinds of EPZs with various different purposes. The Shenzhen special economic zone in China is a free-trade zone designed to attract hi-tech industry to China. Arguably, workers in Shenzhen experience a higher average wage than workers living outside the zone. Nevertheless, brands still get tax breaks and still make large profits.

Certainly EPZ's are double-edged swords. While her depiction of EPZ's is incomplete, Klein does illustrate that corporations, which are self-interested, profit-maximizing ventures, often manipulate the free market system to the detriment of civil society. South Korea lost some 30,000 manufacturing jobs between 1987 and 1992. Where corporate interests come into conflict with labour, tax or environmental regulations, corporations move to a more amenable region. All the while we consumers, mesmerized by the brand name, pay no attention to the actual good, who made it, and how it was produced.

Klein sees corporations playing one region off against another in a bid to lower the cost of labour. Each region, desperate for economic gain, is sucked into a race to cut the lowest prices at the expense of lowering human costs. The Ogoni are well aware of the environmental costs of doing business with Shell Nigeria, where they now live with "polluted lands [and] devastated fisheries."

No Logo winds up with an assessment of civil society's response to branding. Klein explores anti-corporate, brand-based activism. Her book attempts to encapsulate the salient aspects of the trans-nationalist reaction to growing corporate capitalism. Overall, *No Logo* is a highly engaging read for both the market-savvy and the non-business oriented.

DRAMA FLASH:

Make Me a Man, written, produced and directed by UVic student Melissa Balaam, opens this Saturday with two shows this weekend. Revolving around the lives of a pair of sexually disoriented siblings, this play offers an insightful look at the honesty and self-acceptance. Starring Lavinia Hollands, Chris Westendorf, Dave Fowler and Graham Spect.

Make Me a Man runs Feb 10 and and 11 at the Grad Lounge. Doors open at 7:30 p.m. and 7:45 p.m. respectively. Admission is $4 or by donation.

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Top Ten Playlist For Jan 19th-25
Compiled by Lindsay Cooper

Artist	Title	Label
1.Q And Not U	No Kill, No Beep..	Dischord
2.Don Caballero	American Don	Touch & Go
3.BrokebackMorse	Code in the...	Thrill Jockey
4.Death By Chocolate	S/T	Jet Set
5.Takako Minekawa	Maxi On	Emperor N
6.KC Accidental	Anthems for the...	Noise Factory
7.Storm And Stress	Under Thunder and..	Touch & Go
8.Pizzicato Five	Fifth Release..	Matador
9.The Shipping News	Very Soon..	Quarter..
10.Faraquet	The View From This..	Dischord

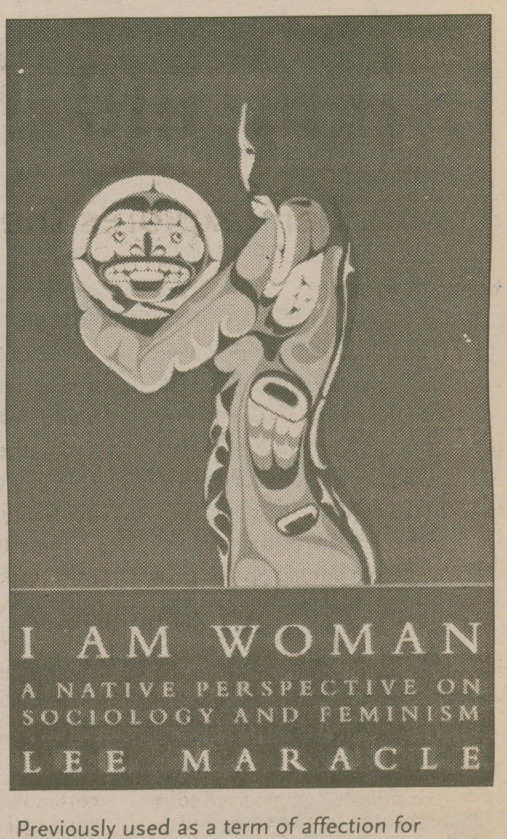
Ranking reflects airplay

* denotes a Canadian artist

ARTS ARGUMENT

A process of resistance

Their literature only justified their superiority over people of color. These assigned works did not mention Native peoples, but created characters that were drawn upon the stereotypical observations by non-Natives. By not mentioning the Native peoples, these works seemed to be based on the assumption that Native peoples no longer exist. Back then, I knew something was wrong with the literature, but I could not express what was missing in the works I was required to read.



by Monique Diabo

I recently read *Says Who: Colonialism, Identity and Defining Indigenous Literature*, an article by Kateri Damn. Among the many issues and themes in the article, one particular issue remains with me: our First Nations history has been written and re-written by non-Native people for hundreds of years. Life-writing, or "writing as witness," presents the readers with a history written on Native peoples, by Native peoples.

The role of life-writing is part of the de-colonization process, and is used as a technique of resistance against colonial and imperialist powers that have manipulated and misrepresented our history. In talking about colonization, I refer to the historical colonization of the Americas by the white man.

Six years ago, I disliked reading. I was enrolled in the colonizer's structural school system. Through my early school years, I experienced both public and Catholic educational systems. I wasn't interested in Margaret Atwood; Shakespeare became a bore after years of being forced to read him in high school.

Growing up, I was not aware of eurocentric superiority based upon class, race, sex and economic stability. These issues, brought up in the assigned readings, fought with my own perspectives and ideology. I could not identify with Atwood's female protagonists, despite the fact they were written from a feminist perspective, because Atwood addressed female issues from a white, middle-class perspective. In addition, her female characters were often set in patriarchal societies. Atwood's heroines strive for a liberation in a white, patriarchal society. As a woman of colour, I was 'othered' from Atwood's world of fiction.

These patriarchal and imperialist ideologies and theories discredited the First Nations perspective on life. Before the colonization of the Americas, the notion of separating and the othering of races, gender and class did not exist exist in Aboriginal societies.

Other assigned works included early twentieth-century (so-called) "intellectuals" such as Virginia Woolf, T. S. Elliot, W. B. Yeats. Forced to read their intellectuals, I could not relate to topics raised in the literature of the colonizers. All I held sacred in life was berated within these works.

Their literature only justified their superiority over people of color. These assigned works did not mention Native peoples, but created characters that were drawn upon the stereotypical observations by non-Natives. By not mentioning the Native peoples, these works seemed to be based on the assumption that Native peoples no longer exist. Back then, I knew something was wrong with the literature, but I could not express what was missing in the works I was required to read.

I tried looking in other directions, and I found Tom Robbins – a white male author who romanticized Aboriginal peoples and their culture within his psychedelic style novels. The characters in Robbins' book, *Another Roadside Attraction*, live in tee-pee's, wear leather outfits, engage in the practice traditional drugs (peyote) for their own entertainment. This book, and others like it, were not for me.

I had heard of Pauline Johnson, author of *Flint and Feather*, from my parents. I visited the

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house where she was born while attending Six Nations Confederacy pow-wow. Despite the fact Johnson had often been mentioned in my household, I had never picked it up. My school system did not use any material written by Native peoples.

My first introduction to aboriginal authors was through Lee Maracle's book, *I am Woman*. This book changed my entire perception of Aboriginal men and womyn. Growing up, I did not understand why some Aboriginal men mistreated Aboriginal womyn. The inaccessibility of literature meant that I was to educate myself on the cultural issues in my society.

Maracle cast light on this and other cultural issues for me. I could understand her language because it was the language of my people. Maracle's works were not dressed up with overtly academic jargon. Her words flowed into my soul, like tea flowing from a cup into my mouth. Her work enlightened and empowered me as an Aboriginal woman.

After Maracle, I read Tomson Highway, a male writer and long-time friend of my family. I first read Highway's *Kiss of the Fur Queen*. Writers like Maracle and Highway told my story, the story of those before me, the story of my ancestors. These stories describe life on lands robbed from their owners, the terrors of residential schools, and the need to change homes to assimilate into the urban jungle of white culture. These stories told the previously unspoken history of my people.

I soon found more stories of the oppression my people faced directly or indirectly at the hands of colonizers. I continued to familiarize myself with the works of Aboriginal writers such as Beth Brant, Paula Gunn-Allen, Chrystos and now, Mary Crow Dog. All of these womyn speak my language, they share the stories of their lives, their parents, their grandparents, their brothers and their sisters. These writers tell stories through life-writing, a part of the de-colonization process which reconstructs our history, according to us.

Through life-writing, native people prevent colonizers from reinventing history based on their patriarchal ideologies or theories. The misrepresentation of Aboriginal womyn can be seen from today's negative connotations surrounding the figure of the 'squaw.' Previously used as a term of affection for babies, the term 'squaw' is now misused as a derogatory description of Aboriginal womyn.

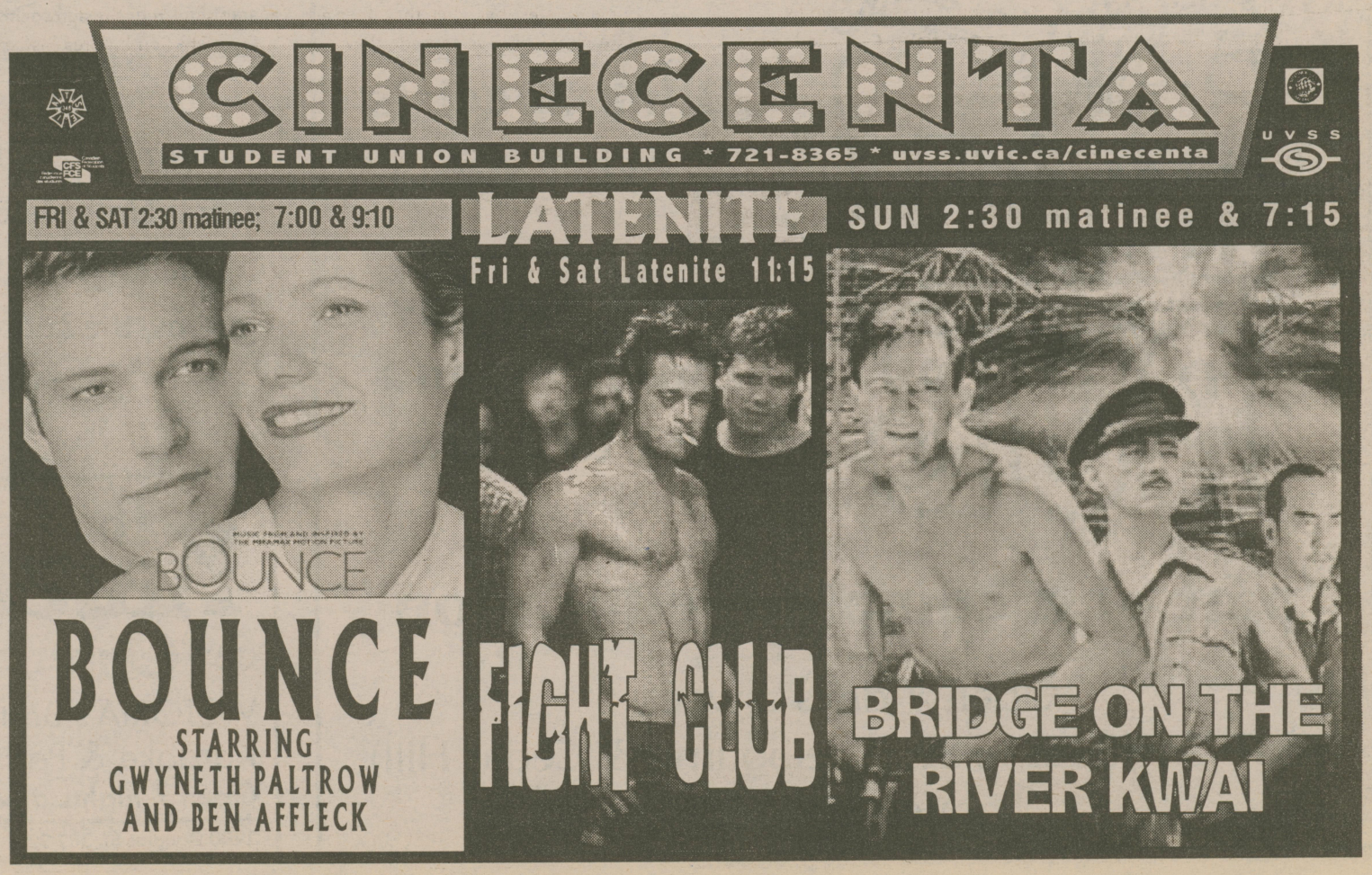
Life-writing gives history a genuine wholeness, the story in "full circle," not linear, from A to B. This is our process of resistance and empowerment.

I was once told by a UVic professor that I should learn to write "First Nations," to write with a "Native voice," to write what "I know." This experience is an example of the stereotypes and expectations that burden Aboriginal writers.

"To be Indian is to be considered colourful, spiritual, connected to the earth, simplistic and disappointing if not dressed in buckskin and feathers; shocking if a city dweller and even more shocking if an educator or other type of professional."

It is unfortunate that such unrealistic misconceptions typecast the careers of Aboriginal writers. I have learnt to write truths. I have learnt to write from the heart and the brain, not just the brain. Reading the works of many Aboriginal womyn writers has helped me find my voice, and these writers will continue to empower me through their life-writing.

"Already the voices of mixed-bloods play an important role in the breaking of silences, the telling of Indigenous perspectives, the dispelling of lies and stereotypes, the creation of Indigenous literature," writes Damn. Through their de-colonization process, I find my own process of resistance.



Lady Vikes suffer resounding defeat to tough Calgary squad

by Jeremy Shragge

It cannot be said that the University of Victoria women's basketball team has any shortage of point scoing ability. The problem, though, is little depth in this crucial department.

On Saturday night, this risky state of affairs, which had foretold misfortune all season, exploded in their faces. In front of a packed house at McKinnon Gym, the Vikes were handed a humiliating 67-49 loss by the University of Calgary Dinos.

Ranked number four in Canada and holding first place in the Canada West conference, Victoria was outplayed in nearly every aspect of the game. Calgary (number eight in Canada and second in the conference) bested the defending national champions in scoring, total shots (57-21), free throw percentage (88 per cent to 73 per cent) and rebounding (33-27).

The most telling statistic of the evening was individual scoring. Victoria shooting guard Kim Johnson sank a game-high 24 points – nearly half of her team's total. Yet, no other Vike even threatened to score in the double digits.

In fact, only two other Victoria players, forwards Lindsay Macdonald and Emily King, managed to sink more than one basket. The Vikes' other chief scorer forward Lindsay Anderson, was held to just seven points.

The difference between the two teams was best illustrated by the fact that eight of the nine Dinos who saw action notched more than one point; of the nine Vikes that entered the game, only five scored a deuce or more.

Calgary, who suffer from a similar lack of point distribution, were led by guard Jennifer Goldade and forward Leighann Doan, the 1999-2000 CIAU women's player of the year, who scored 17 and 19 points, respectively.

Doan opened the scoring 25 seconds into the game with her first of seven buckets of the night. By the time MacDonald could finally get the Vikes on the board at 16:45, Calgary was up 8-2 – a lead they would never relinquish.

Victoria's vapid play eventually gained a modicum of effervescence. Aside from a brief 8-0 run mid-way through the first half, however, the Vikes were unable to alleviate the pressure exerted by the visitors at both ends of the court.

Strong defense, especially from Doan who snagged nine defensive boards (she added five on offense), at times completely stymied the Vikes' offense. A mediocre 29-point first-half performance by Victoria was followed by their anemic 20-point effort after the break.

The game was put away for good just minutes after the restart when the Dinos' Rene Carriere came off the bench and hit two back-to-back three-pointers. The pair of treys, plus Anderson's fourth personal foul several minutes later – (and her ensuing benching) – disabused any notion of a Vikes' comeback.

"The score tonight shows that it is a sound beating," said Doan after the game. "It is not one that could have been technical on the refs or anything like that. We know we can fight through it and we know we can put it away early."

The Vikes' weak offensive performance Saturday night was portended by a disasterous second-half effort the previous night.

After jumping out to a 30-16 half-time lead on the strength of a suffocating defense and shaky Calgary play, Victoria all but collapsed offensively in the second period in the face of a reborn Calgary team.

The home side attempted a paltry 18 total shots in the second half, as compared to 31 in the first. Of these, only two counted giving the Vikes a microscopic 11 per cent shooting percentage. Calgary, on the other hand, went 10 of 21 from the field and three of seven from downtown.

"In the first half we came out tentative and we let them take the momentum and played weak," said Doan. "We let them walk all over us."

On the strength of a 23-4 run over 12 minutes the Dinos took a five-point lead with seven minutes remaining. It appeared as if the visitors were going to run away with the game – then the Vikes began to shoot free-throws.

Between 6:59 and 1:03, Victoria went to the line nine times, scoring 14 desperately needed points. Calgary was called for an amazing 17 personal fouls in the second-half alone. They were also nailed for a flagrant foul, while head coach Shawnee Harle was handed a technical for unsportsmanlike conduct for abusing the officals.

The Dinos, to add perspective, shot a grand total of two free-throws in the second-half, a discrepancy that no doubt contributed to Harle's late game outburst.

UVic managed to hold on for a slim 53-46 victory.

A Victoria sweep would have sewn up first place in the conference. The Dinos' victory on Saturday, their first against the Vikes in nearly three years, plus third-place Simon Fraser's pair of victories against UBC, opened up the race for the top three positions in Canada West.

Four points now separate third place from the top of the table with two games remaining.

photo provided

Kim Johnson (#6) goes to the rack against the Calgary Dinos. UVic split the weekend series taking the first game 53-46 and losing the second 67-49.

Interested in sports? Are you on an intramural team? Would you like to see your team covered in *the Martlet*? Drop by the Martlet office (b011) and talk to Jeremy, the sports guy, anytime. Or email us at martlet@uvic.ca

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Canada West/GPAC scores and standings

Men's Basketball

Canada West

	G	W	L	Pt.	Pct.
Alberta	20	17	3	34	.850
Victoria	**20**	**15**	**5**	**30**	**.750**
Lethbridge	20	10	10	20	.500
Simon Fraser	20	10	10	20	.500
UBC	20	7	13	14	.350
Calgary	20	7	13	14	.350
Trinity Western	20	7	13	14	.350
Saskatchewan	20	7	13	14	.350

GPAC

	G	W	L	Pt.	Pct.
Brandon	18	14	4	28	.777
Manitoba	18	9	9	18	.500
Regina	18	7	11	14	.389
Winnipeg	18	6	12	12	.333

Women's Basketball

Canada West

	G	W	L	Pt.	Pct.
Victoria	**20**	**15**	**5**	**30**	**.750**
Calgary	20	14	6	28	.700
Simon Fraser	20	13	7	26	.650
Alberta	20	10	10	20	.500
UBC	20	9	11	18	.450
Saskatchewan	20	7	13	14	.350
Trinity Western	20	3	17	6	.150
Lethbridge	20	0	20	0	.000

GPAC

	G	W	L	Pt.	Pct.
Regina	18	16	2	32	.889
Manitoba	19	14	5	28	.737
Winnipeg	19	12	7	24	.632
Brandon	18	4	14	8	.222

CIAU National Rankings
Men's Basketball

Last week's ranking in parenthesis

1. St. Francis Xavier (1)
2. Western (2)
3. Brandon (3)
4. Carleton (4)
5. McMaster (5)
6. Alberta (7)
7. St. Mary's (6)
8. **Victoria** **(8)**
9. York (9)
10. Guelph (10)

February 4/2001

Women's Basketball

Last week's ranking in parenthesis

1. Regina (2)
2. Laval (3)
3. Manitoba (1)
4. Winnipeg (5)
5. Victoria (4)
6. Calgary (6)
7. Simon Fraser (8)
8. Alberta (9)
9. Dalhousie (7)
10. Guelph (10)

February 4/2001

Canada West/GPAC Basketball Results

Friday, Feb. 2
McKinnon Gym, Victoria, B.C.

M: **Calgary 73, Victoria 78**

UVic: Chris Trumpy, 17 pts; Sandy Bisaro, 17 pts; Keith Bustard: 10 pts, 11 rebs.
Calgary: John Riad, 25 pts, 4 rebs, 4 asst.

W: **Calgary 46, Victoria 53**

UVic: Kim Johnson, 18 pts, 6 rebs; Lindsay Anderson, 11 pts, 4 rebs; Lindsay Brooke, 10 pts, 6 rebs.

Saturday, Feb 3
McKinnon Gym, Victoria, B.C.

M: **Calgary 57, Victoria 75**

UVic: Ali Wilmott, 28 pts.

W: **Calgary 67, Victoria 49**

UVic: Kim Johnson, 24 pts.
Calgary: Leighann Doan, 19 pts, 14 rebs; Jennifer Goldade, 17 pts, 4 rebs.

photo by Carmel Ecker

West and East faced off electronically in the Monster Erg, the ultra-modern rowing competition, this past Sunday.

B-Ball men look to displace Alberta

by Jeremy Shragge

There is one week left in the regular season and the University of Victoria men's basketball team is on the precipice of a major upset.

With this past weekend's triumphs over the University of Calgary Dinos, the Vikes are now two wins away from finishing atop the Canada West conference – something no one thought possible until very recently.

"Our goal going into the season," said Victoria head coach Guy Vetrie, "because of the strength of the [University of Alberta] Bears, was to realistically have a good shot at second place."

The series against Calgary improved the Vikes' conference record to 15-5, leaving them two games behind the defending Canada West champions and season-long table-leading Golden Bears.

This Friday and Saturday, the Bears pay a visit to McKinnon Gym for a series that will determine first and second place in the final conference standings.

Victoria must win both games to tie Alberta and take first place on the basis of head-to-head record. Both teams have already clinched first round byes. This weekend's matches serve to decide home court advantage in the Canada West final.

Led by towering post players Pat Crevolin and Nick Maglisceau, and electrifying shooting guard Stephen Parker, the Bears have been one of the top teams in Canada for the past two years.

They entered the 2000 CIAU final tournament ranked and seeded number one in the country, but were eliminated in the opening round by the upstart Brandon Bobcats.

> When you play hard your focus is there and then your execution is there.
>
> *Guy Vetrie*

The Bears were beset by injuries for much of 1999-2000, most notably to Parker and Crevolin, and had serious problems coming together as a cohesive unit – they would have an incredible game one night and play like tools the next.

This year Alberta has set their sights firmly on the national title, and in doing so appear to have erased many of the mental issues that held them back last season.

Since Christmas, on the other hand, the Vikes have become the hottest team in western Canada, stringing together an impressive 9-1 record. On Friday, Victoria managed an unconvincing 78-73 win against a motivated Dinos squad.

In the dying moments of the second-half, with the score tied 71-71, rookie point guard Chris Trumpy iced the game for the Vikes with a clutch three-pointer.

Calgary's John Riad led all scorers with 25 while Trumpy and forward Sandy Bisaro fronted the home side with 17 points each.

The next evening saw Victoria come out and actually play some defense. It seemed as if Friday's night's lack-luster performance was in the forefront of the Vikes' collective consciousness, as they opened the game with a stunning 17-5 run.

With the score 44-29 at the half, Vetrie's team settled into cruise control and prevented Calgary from getting anything going during the second 20 minute period. At the final buzzer it was 75-57 for the Vikes.

"We played with a lot more focus and energy tonight," said Vetrie when asked about the difference in his team's play over the two evenings.

"Last night we just showed up; we were very fortunate enough to win. Chris Trumpy pulled it out in the end.

"Tonight we came out and played hard and when you play hard your focus is there and then your execution is there."

Veteran shooting guard Ali Wilmott led the way with 28 points and four boards. For his efforts over the weekend (44 points, 66.7 per cent shooting from the line), Wilmott was named Canada West Player of the Week.

VIKES Athletics
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VIKES BASKETBALL WEEKEND
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Strathcona Hotel **Flynn Printing**

VIEW FROM THE COURT

UVic men's volleyball: the end of the beginning

by Iain McLetchie

Aside from the NHL All-Star Game, this past weekend was not an especially remarkable one for North American sports. Then again, for the men of the University of Victoria varsity volleyball team, of which I am a member, it was one of the biggest weekends so far this season.

Unceremoniously demoted from level one status by the university in 1998, the Vikes have been without a league in which to play for three seasons. Rather than playing in the Canada West and CIAU, as UVic did in the past, we now get to ham it up in tournaments held in Vancouver by the B.C. Volleyball Association (BCVA).

This means the lads have to show up before six on weekend mornings to board the earliest ferry for Tsawwassen.

Over on the mainland we play in the Harry Jerome Sports Facility, which was a velodrome prior to its purchase by the association. (That's a sloped bike-racing track, for those of you who were wondering.) It's now primarily used for volleyball, even though the track remains intact.

It has one of those Metrodome-esque pillow roofs held up by air currents which, given the numbing ambient temperature, seem to be diverted directly from the Strait of Georgia. The place is cold. It has no seating and the lighting is even worse.

This weekend, however, was to be different. For once we would be able to sleep late and play at home in a civilized venue. The Vic Volley tourny is as close as we come to hosting a tournament.

It's a big one for all the Vancouver teams too, because they finally get a road trip, complete with a big piss-up at day's end. It's even bigger for us, though, because we don't have to rouse ourselves out of bed at some ungodly hour in order to get out to Swartz Bay.

So after enjoying a bit of a sleep-in, we rolled into the gym at 10:00 a.m. in order to referee the first match. As we walked in the door they told us that the 7:00 a.m. ferry didn't run, so we would have to suit up and play right away. Nice.

After a hearty amount of yapping from our undersized, but lion-hearted captain Jason Friesen, we were able to procure a few extra minutes of warm-up. This proved beneficial, as it allowed the last stragglers to show up and complete our team roster. An intense three-game victory over a tough Seattle club team ensued.

After watching the next game, we played a strong Molson team whom we've never beaten. They have a couple of behemoths on their side, so we decided to try to keep the ball away from them. Strong game play from our setter and middle blockers set the standard for us. The large fellas were negated and again we emerged with a three-game victory. First place in the pool belonged to us.

We were playing solidly together, and feeling mighty confident about our chances of winning the tourney.

Suddenly, however, dodgy things began to occur. The X-men, a squad comprised of former UBC players as well as a few renegade UVic alumni, lost in a snoozer and finished second in their pool. This shocked most observers as the X-men appeared nearly invincible this season, winning every tournament they entered.

They were to play a UVic Alumni squad in the quarter-finals, with the victor meeting us in the semis. Given our poor track record against the X-men, combined with our defeat of the Alumni in early January, it's no wonder most of us were rooting for the latter.

It was a thrilling match, with plenty of hammers and digs, as well as more than a few net tugs – the universal volleyball sign of severe frustration. The X-men won this battle of hotheads, 2-1, and then proceeded to sit around watching us warm up.

Parenthetically, if all this reminds you of a high school tournament, don't feel bad. It sure felt like one to me, including waiting for the coach to return with our completed Subway order. But I digress.

In the event, the X-men came out big, setting up some large blocks and serving very well. Every time something started going our way, they answered us. They outplayed us in every facet, and we didn't look good in the least, losing the first game 25-19.

After switching sides and receiving a severe tongue lashing from our assistant coach, we came out with vengeance in the second game. This new-found confidence continued until the third play of the game, at which point, it was time for some substitutions.

The new blood seemed to energize the lads, and we rallied back, tenaciously winning points. Unfortunately, the X-men kept pace holding us off for a 25-22 victory, leaving us to wonder what went wrong.

Hence a third-place finish once again. It seems that we haven't quite made it over the hump.

Fortunately for us, this wasn't the end of the world. Indeed, as Winston Churchill once said, "This is not the end. It is not even the beginning of the end. But it is, perhaps, the end of the beginning."

So, as we sally forth into the latter portion of the season, we'll take Winston's inspirational rhetoric to heart. The time has now come to focus on the final two months of the season, and the possibilities ahead.

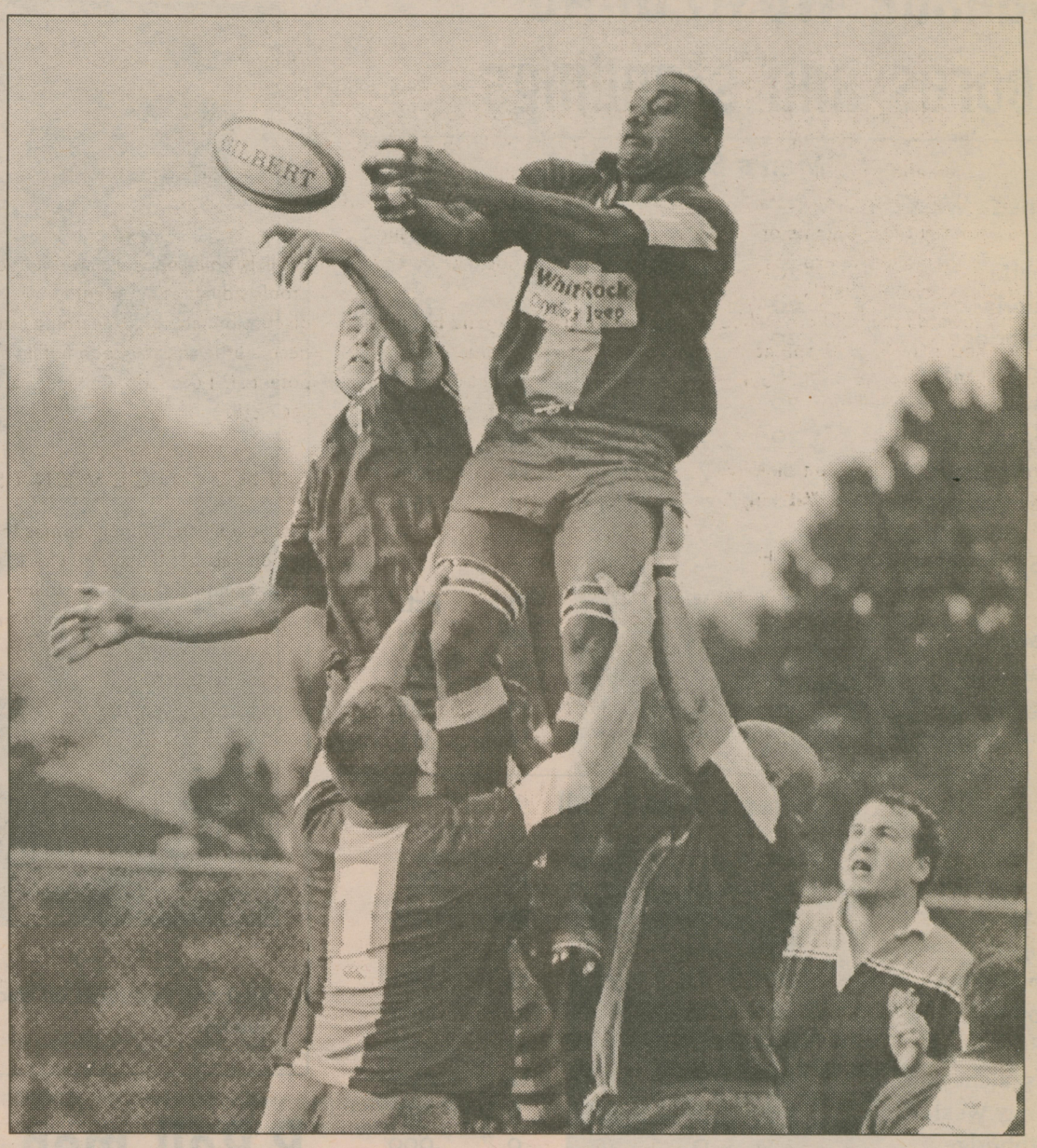

photo by Carmel Ecker

Vikes line out against Bayside in Saturday rugby action.

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ABORIGINAL AWARENESS WEEK 2001

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A week of displays, panel discussions, artisans, films, plus traditional and contemporary cultural performances designed to showcase UVic's First Nation students

For more information contact NSU at 472-4394 or e-mail: nsu@uvic.ca

Also, Camosun College's First Nation Student Association (FNSA) Awareness Weeks events are at various locations in Victoria, Feb. 12 -14. Call 370-3218 for details.

ON CAMPUS

The Students of Colour Collective is a club that provides identified students of colour and their allies a forum to research, coordinate and support activities that have to do with anti-discrimination and cultural understanding. It also provides a safe environment for students of colour and their allies to express their feelings about society's attitudes towards them. There will be an open house in Room B110B at 5:30 p.m., **Wed. Feb. 15**. To find out more call 370-7644.

The Society for Conservation Biology presents "A Whale for the Watching" – the challenge of marine management in B.C. presented by Chris Malcolm, Ph.D candidate. **Thurs. Feb. 15,** Cunningham Bldg. Rm. 146 at 6 p.m.

The UVic Chinese Student Radio Association presents: Three Point Motors Mercedes Benz Victoria New Talent Singing Competition Final 2001. **Mon. March 5** at 8 p.m. at the UVic Auditorium. Fundraising for the Vancouver Island Cancer Centre Daring to Believe campaign. Tix $12 for group of 10+, $15 reg., $18 VIP available at CSRA office (Clubs and Course Union Rm.) 11:30-3 on Wed., Wings Travel, and DSB & University Centre Booths. Winners get over $2000 in cash and prizes with a chance to enter the Vancouver Final 2001. Door prizes and car show. Tix 216-8886, email vntsc2001@hotmail.com, www.uvss.uvic.ca/~csra

Martlet.org needs web volunteers! Volunteers needed to help put up website – no prior experience needed. Claim computer/web experience on your resume! Weekly tutorials on Fridays in SUB B011. Email webmaster@martlet.org or show up between 2 and 3:30 p.m. on Fri.

"Ring-Out" the week with Inter Varsity Christian Fellowship every Friday night! Everyone is welcome to join us for Praise, Worship, Singing, Prayer, Fellowship and Teaching! Have a Bible? Bring it! See you Friday nights for Ring-Out in Cle C 112 at 7:30 p.m.

OFF CAMPUS

Help save the pristine Brittany Triangle! To protect their homeland, the Xeni Gwet'in are taking the provincial and federal governments and logging companies to court. Hear about the upcoming Supreme Court case. Speakers include Chief Roger William, Xeni Gwet'in Jack Woodward and legal counsel Ray Travers. **Thurs. Feb. 8** at 7:30 p.m. in the Garry Oak Rm. of the Fairfield Community Centre, 1335 Thurlow. Sponsored by Friends of the Nemaiah Valley. Admission free.

Film presentation *The Genetic Takeover or Mutant Food*, a production of the NFB. **Thurs. Feb. 8** at 8 p.m. at Camosun College, Rm. 100 of the Fisher Bldg. Co-sponsored by Gene Action and the Camosun College Student's Society.

Celebrate Darwin's 192nd birthday! Mon. Feb. 12 at 6:30pm, in the Fisher Bldg. Rm. 100 at Camosun College, Lansdowne campus. Free. Everyone welcome. Hosted by the UVic Skeptics Society and Camosun College Skeptics. Contact Jason at 360-1876.

Are Canadians a passionate people? Find out when People's Co-op Books, the Canada Council and Harbour publishing launch *The Dominion of Love*, an anthology of Canadian love poetry. Readers include editor Tom Wayman and Victoria area contributors. **Mon. Feb. 12** at 7 p.m. The Moka House, 345 Cook St. Free admission.

Café Philosophy: Taking public philosophy to a new level. Next topic Romance: Do we fall in love too easily? Would you rather romance or be romanced? How do you know it is true love? **Wed. Feb. 14** at 7:30 p.m. De Torrefazione Italia (1234 Government St.), Cover $4/$3 for students. **"Food for Thought"** pre-session starts at 6:30 p.m. For more information call Michael Picard, Ph.D., at 385-4646 or e-mail pyro@philosophy-shop.com

VOLUNTEERS

The Fifth Annual Groovefest is coming up fast! We need volunteers to help with modeling, set-up, stage hands and postering! If you want to help, please call Shannon at 721-8353 or email wcentre@uvic.ca

The Single Parent Resource Centre begins its next 8 wk. training program in active listening skills on **Thurs. March 8**. Phone 385-1114 for an interview.

The Blanshard Community Centre is looking for responsible, outgoing, dedicated volunteers to help supervise our youth drop-in centre. A minimum of three hours per week is required, as well as a criminal record check. All interested candidates can phone Vicki Grabham or Shayne Collins at the Blanshard Community Centre, 388-7696.

Do you love your U-PASS? This year a vote will be conducted on U-PASS fees. The YES! team is looking for activists and volunteers to help with the campaign to keep the U-PASS. Come out to an organising meeting on **Wed. Feb. 14** at 10:30 a.m. in SUB B023 or contact upass_yes@hotmail.com

TUTORS

English, Philosophy tutor. $15/hr. Carlos 881-8784.

English/Philosophy. Essay critique, proofreading, assignment discussion, etc. Enjoy learning but need a little assistance to fulfill your potential? I can help. Call Janet at 595-8438.

ANNOUNCEMENTS

Last year's consignment comes to an end on Feb. 28. Be sure to check your account before the deadline. Anything left on consignment from last year will become the property of SUBtext on March 1. Drop by the store, call 721-8810 or email subtext@uvic.ca for more info.

Do you love your U-PASS? This year a vote will be conducted on U-PASS fees. The YES! team is looking for activists and volunteers to help with the campaign to keep the U-PASS. Come out to an organising meeting on **Wed. Feb. 14** at 10:30 a.m. in SUB B023 or contact upass_yes@hotmail.com

Pottery, sculpture & hand-building classes with continuous registration available. Six 2.5 hour classes, flexible, $160. Call Potter's Corner at 383-5446 for more details.

ACCOMMODATIONS

2 bedroom house to share with professional female. Tillicum Mall area, available **March 1**, includes hydro/heat/hot water/cable/laundry & parking. $450/month. Call Lynda, 380-4848.

HELP WANTED

Summer camp counselors on campus interviews for premier camps in Massachusetts. Positions available for talented, energetic and fun-loving students as counselors in all team sports including roller hockey and lacrosse, all individual sports such as tennis and golf, waterfront and pool activities and specialty activities including art, dance, theatre, gymnastics, newspaper, rocketry and radio. Great salaries, room, board, travel and US summer work visa. June 16 to Aug. 15. Enjoy a great summer that promises to be unforgettable. For more info and to apply: MAH-KEE-NAC (boys) www.campmkn.com, 1-800-753-9118; DANBEE (girls) www.danbee.com, 1-800-392-3752. Interviewer will be on campus **Mon. Mar. 5** – 10 a.m.to 4 p.m. in the SUB, Michéle Pujol Room.

Thinking about working for a summer camp in the US? I've got the goods... email any questions about Mah-Kee-Nac or Danbee to bcook023@hotmail.com

Travel – teach English. 5 day/40 hr **(May 16-20)** TESOL teacher cert. course (or by correspondence). 1,000s of jobs available NOW. Free info pack, toll free 1-888-270-2941.

Attention: college students. Large national company recruiting college students for summer work. Exceptional earnings opportunity, plus bonuses. Car required. Fax résumé 391-4636.

HEY YOU

Beautiful bottle collector... Sweet & skittish little boy, you are MISSED! It'd be nice to hear from you again.

On that beautiful scandalous night...

Hey you with the dreads & the guitar & the funky clothes. Yeah we're talking to you, SM. It's been a long time coming baby, but here it is, your very own hey you.

My mind is swayed to the tune of "OH MY **ERIS**, HOW AM I SUPPOSED TO DO THIS?"

BILLBOARD RATES	
students & clubs	$2/issue
non-students	$2/line
businesses	$5.50/3 lines
hey you!	$1/issue

All advertisments on the billboards page must adhere to the following statement:
"Everyone is welcome. We oppose discrimination on the basis of race, gender, sexuality, class, age and ability."

Summer Camp Jobs in the U.S.A.
Lakeside Residential Girls Camp in Maine—Visas Arranged

Counselors: Combined childcare/teaching. Must be able to teach or lead one or more of the following activities: gymnastics, tennis, swim, sail, canoe, water ski, arts (including stained glass, sewing, jewelry, wood, photo), dance, music, theatre, archery, wilderness trips, field sports, equestrian.
Service Workers: kitchen, laundry, housekeeping, maintenance & grounds.
Non-smokers. June 17 to August 23. Attractive salary (US) plus travel allowance.
Visit our camp on our photo website: **http://homepage.mac.com/kippewaforgirls/**
To Apply: Applications are available on our website: **www.kippewa.com** or contact us at the numbers listed below for a staff brochure and application.
Kippewa, Box 340, Westwood, Massachusetts, 02090-0340, U.S.A.
e-mail: kippewa@tiac.net | tel: 781-762-8291 | fax: 781-255-7167

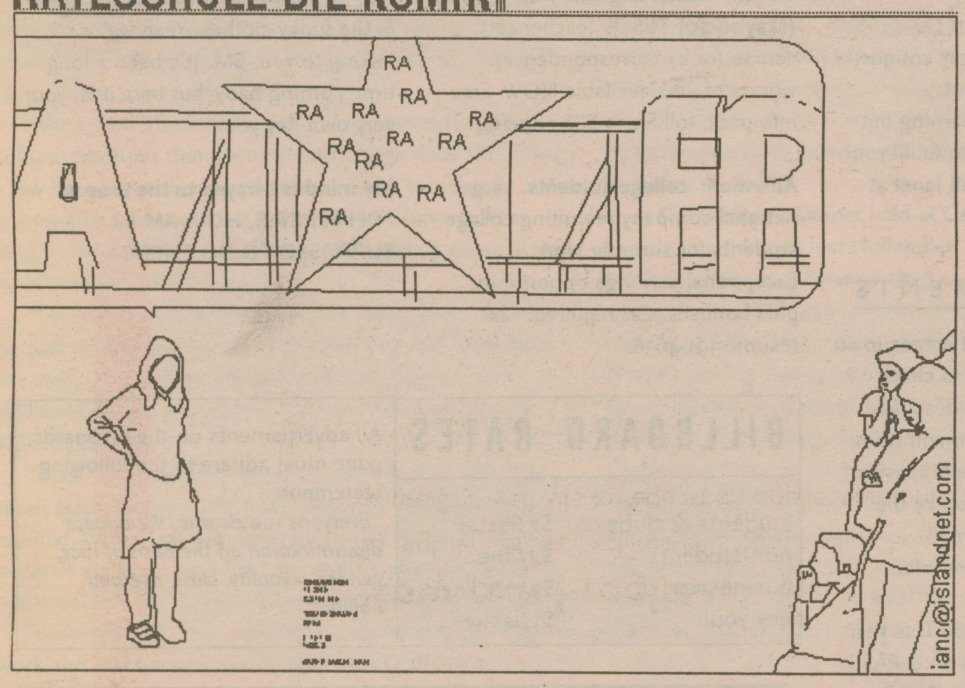
5th annual groovefest
anti-fashion show and silent art auction
members of the 30 Helens
Haybola Fire Dancing Troupe
Radical Cheerleaders
Matriarch QB
and...
Kinnie Starr
doors @ 8pm
a fundraiser for the Anthany Dawson Legal Defense Fund, UVSS Women's Centre, UVIC Pride, and the Native Student Union
tickets are $10 in advance and $13 at the door... advance tickets at Lyle's Place, the Women's Centre, and the SUB Infobooth... sorry, NO MINORS allowed! for more info, call the Women's Centre at 721-8353.
saturday february 10, 2001 @ vertigo

THE MARTLET

comics

ARTESCHULE DIE KOMIK

permanent cultural revolution



WHAT'S WRONG?
i'VE LOST MY SOUL
WHAT DOES iT LOOK LIKE?
OH...
COK
iT'S SMALL, CYLINDRICAL, RED. WITH WHITE WRITING. & CAN HOLD 335 mL OF SWEET LIQUID
DEWGMORE 00

Are you on the Provincial Voters List?

Who can register?

You can register if you:

- are18 years of age or older (during an election you can register when you're 17, if you'll be 18 by General Voting Day);
- are a Canadian citizen; and
- have lived in British Columbia for the past 6 months.

How can I register?

To register, call our toll-free line during office hours or use our web site to request an application form.

Why should I register now?

You have to register as a provincial voter in order to vote in a provincial election or by-election, to participate in a recall campaign, or to propose new legislation through the initiative process.

Place of Residence for Post-Secondary Students

Students who reside in a different electoral district to attend a post secondary institution than where they normally live have a choice. They can register as a voter at either their temporary address, or at the address where they would otherwise live (perhaps their parents' residence).

ELECTIONS BC

A non-partisan Office of the Legislature

1-800-661-8683

TTY 1-888-456-5448

www.elections.bc.ca